A SHORT

Hebrew and Caldaick

GRAMMAR,

Written in the Engliſh language.

BY

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UMI

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To the

Chriſtian Reader

IN the year 1668. I cauſed to be printed at Utrecht in the nether-dutch tongue, an Hebrew Grammar, by which many lovers of the Hebrew language have (without knowledge of the Latine) come to great knowledge of that tongue. This hath moved me to let print now again this ſame Grammar, not only in the dutch, but alſo in the Engliſh, French, and Germane, tongues; for the uſe of theſe four nations: Which truly, of all Europ, are the nations moſt famous and moſt given to ſtudies. And for the better expreſſion of the proprietie of the Engliſh, I have uſed the help of two ſtudents, who compared this Grammar with my dutch one. For the better underſtanding of the ſignification of the Hebrew words, I have publiſhed a Manual, in which all the He-

brew and Caldaick words of the old Test. are explaned in Latine and low dutch. And becauſe there are 268. verſes found in the old Teſt. written in the Chaldaick language, to wit, 200 in Daniel, 67 in Ezra, and the eleventh verſe of the tenth chap. Of Jeremia; therefor I have alſo here added in the end ſome few ſhort rules, containing the difference betwixt the Hebrew and Caldaick tongues; I have alſo annexed four Caldaick verſes out of Daniel, in which the reader may exerciſe himſelf and learn the difference betwixt the two languages. Fare well.

A SHORT

A COMPENDIOUS HEBREW GRAMMAR.

The First CHAPTER.

Of the Letters.

I. IN the Hebrew language are XXII. Letters, all of them Conſonants: as

Aleph	א	1	*A*	Mem	ם	40	*m*
Beth	ב	2	*bh*	Nun	נ	50	*n*
Gimel	ג	3	*gh*	Samech	ס	60	*ſ*
Daleth	ד	4	*dh*	Gnaijn	ע	70	*gn*
He	ה	5	*h*	Pe	פ	80	*ph*
Vau	ו	6	*v*	Tzade	צ	90	*tz*
Saijn	ז	7	*ſ*	Koph	ק	100	*k*
Cheth	ח	8	*hh*	Reſch	ר	200	*r*
Teth	ט	9	*t*	Schin	ש	300	*ſch*
Jod	י	10	*j*	Sin	ש		*ſ*
Caph	כ	20	*ch*	Thau	ת	400	*th*
Lamed	ל	30	*l*				

II. These XXII. letters (among which ש, because it agrees with ס, is not accounted) are variously divided.

1. Into XI *Radicall* letters, as ג ר ל ח ט ס ע פ צ ק ר which belon to the being or essence of the root (*radix*;) & XI. servile, subservient to the root either at the beginning, or in the midst, or at the end; & they are comprehended in these three names: מֹשֶׁה וְכָלֵב אֵיתָן *Mosche, vecalebh, Ethan.*

2. Into XVII. *Uniforme*, & five *Final* letters, כ מ נ פ צ called by one name *Camnephatz*, which are written at the end, after this manner: ב מ נ פ צ ך ם ן ף ץ

3. Into *Throat* or *Guttural* letters אהחע *Ahachah.*

And *Tongue* or *Lingual* letters דטלנת *Datlanath.*

And *Palate* letters גיכק *Gichak.*

And *Tooth* or *Dental* letters זסצרש *Sasscheratz.*

And *Lip* or *Labial* letters בומף *Bumaph.*

These

These letters are so named, because their greatest force is formed either in the throat, or in the other organs. The guttural & labial letters are the most necessary to be known.

4. Into XVIII. *moveable*-letters, which are always read, and IV אהוי (*Ehevi*) *quiescent* or silent letters, which sometimes in regard of the pronunciation are not read.

5. Into אהוין *ehevin* five Paragogick or superfluous letters, which are added at the end of a word; and all the rest, which are not added after that manner.

6. Into תהלרם (*Tehilram*) six enlarged letters (*Dilatatas*) which are sometimes extended either for ornament of the writing, or supplement and filling up of the lines, (which never end with a word broken off in the middle;) and XVI letters not enlarged.

7. The letters in regard of the number hold forth either *unites*, (*numerum Monadicum*) or *tens*, (*Denarium*) or *hundreds*, (*Centenarium*) or *thousands* (*Millenarium.*)

Unites, Tens, Hundreds Thousands.

א	1	י	10	ק	100	א׳	of א	1000
ב	2	כ	20	ר	200	ב׳		2000
ג	3	ל	30	ש	300	ג׳		3000
ד	4	מ	40	ת	400	ד׳		4000
ה	5	נ	50	ך	500	ה׳		5000
ו	6	ס	60	ם	600	ו׳		6000
ז	7	ע	70	ן	700	ז׳		7000
ח	8	פ	80	ף	800	ח׳		8000
ט	9	צ	90	ץ	900	ט׳		9000

III. These numbers are joyned together, & the greatest is set first, as, יא 11. קא 101. &c. In steed of יה, which should signifie 15. is placed טו, that the name of God (יהוה) Jah might not be prophaned.

IV. The order of the Alphabet is founded in Gods Holy word; for there are sundry chapters in the old Testament, every verse whereof beginneth in the same order with the letters of the Alphabet: see Lament. Chap. 1. 2. 3. & 4.

And

And in the 119 Pſal. throughout wee finde eight verſes together beginning with the ſame letter.

V. Whoſoever will write the Hebrew well, muſt begin from the right hand, & go on towards the left, (after which manner that language is read) & muſt uſe a blunt pen, whoſe point towards the thumb is a little shorter then the other.

The ſecond CHAPTER.

Of the Vowels.

I. THe Hebrewes have XIV. vowels, which are divided into five *Long*, five *Short*, and four *very Short* vowels.

Long vowels,		*Short* vowels.	
◌ָ Kametz.	aa	◌ַ Patach	a
◌ֵ Tzere	ee	◌ֶ Sægol	e
◌ִי a long Chirek	ij	◌ִ a short Chirek	i
◌ֹ ◌ֹ Cholem	oo	◌ָ Kametz Chatuph	o
◌ֻ Schurek	uu	◌ֻ Kibbutz	u

II. The *very ſhort* vowels are four; one whereof is *ſingle*, not compounded, (*Simplex*) called *Scheva*, & it conſiſts of two perpendicular points ſet under the letter, אֱ E.

The three remaining *very ſhort vowels* are compounded (*compoſitæ*) namely.

Chateph-patach אֲ A
Chateph-Sægol אֱ E
Chateph-Kametz אֳ O

Theſe compounded or double vowels are written, for the moſt part, under the guttural letters: בְּחָרוּ.

III. The Vowels are written underneath the Conſonants; except *Cholem*, which is written above the letters, and *Schurek* which is written in the middle or boſom of the letter Vau וּ.

IV. The vowels are alwayes read, *Scheva* onely excepted, which is not read:

1. After a ſhort vowel, as פִּקְדוּ *pikdu.*

2. After a long vowel, that hath an accent, as תִּפְקוֹדְנָה *Tiphkoodnah.*

3. At

3. At the end of a word, be it ſingle or double, as פָּקַדְתְּ *Pakadt*, דֶּרֶךְ *Derech.*

V. But Scheva is alwayes read:

1. At the beginning of a word, as בְּמָקוֹם *bemakoom.*

2. After a long vowel, as פּוֹקְדִים *pokedim.*

3. After another ſcheva; as יִפְקְדוּ *Jiphkedu.*

4. Under a letter marked with a *Dageſch forti*, that is, ſuch à Dageſch as doubles the letter, wherein it is written; as פִּקְּדוּ *pikkedu.*

VI. The point above שׁ and שׂ doth alſo oftentimes ſignify a *Cholem*: above שׁ when the preceeding letter is deſtitut of a vowel, as מֹשֶׁה *Moſche*: above שׂ, when the ſame hath no vowel under it: as שָׂנֵא *Sone*:

VII. The four ſervile letters, וְכָלֵב (*Vecalebh*) in the beginning of a word have ordinarily a ſcheva: as, בְּמָקוֹם *bemakoom.*

But of theſe, *Firſt Vau* is ſometimes excepted, which in ſtead of a *Scheva* receiveth a *Schurek*. 1. Before the labial letters בְּמָף: as וּמָקוֹם. 2. Before another Scheva: וּתְהִלָּה

Secondly; the letters *Vau* & *Lamed* are excepted, which admit, of a Kametz: 1. Before ſome Monoſyllables, or words of one Syllable, when they are put after another word. 2. Before Biſſyllables or words of two ſyllables, having an accent in the penult, or laſt ſyllable ſave one: as יוֹם וְלַיְלָה, טוֹב וְרַע, לְלֶכֶת, לָתֵת.

The third CHAPTER.

Of the *Dageſch leni*, *Dageſch forti*, and *Mappik*, being the point written in the letters.

I. THere are two points written in the boſom of letters, ſerving for the pronunciation of the ſame, called *Dageſch* and *Mappik*. *Dageſch* is twofold, either *lene* or *forte*. *Dageſch lene* is a point, which is written in ſix letters

ters בגדכפת *Begadkephat*, & taketh away the aſpiration from them: for example, פ which is *ph*, & ת which is *th*. when they have a *Dageſch lene*. פ is but *p*, & ת is but *t*.

II. Theſe letters are noted with this *Dageſch leni*:

1. At the beginning of every verſe.

2. At the beginning of a word, when the foregoing word ends with a moveable letter, as בראשית ברא

3. In the middle of a word, after a quieſcent Scheva, as אָצְבַּע. But theſe two laſt rules hold not alwayes true & firme.

III. *Dageſch forte* is a point written in all the letters, except the *gutturals* אהחע & ר: & ſheweth that the letters, thus pointed, muſt be doubled, in their pronunciation: as פִּקֵּד *pikked*.

IV. *Dageſch forte* is commonly found in the middle of a word, & ſometimes alſo in the beginning.

V. The point inſerted in the ſix letters בגדכפת *Begadkephath* is alſo ſomtimes a *Dageſch forte*, to wit, when there is

no *Scheva* going before: as יִפּוֹל *Jippool*: but if there be a *Scheva* preceeding, then it is a *Dageſch lene*: as אָצְבַּע *Etzbang*.

VI. *Dageſch forte* falls oftentimes out of the letters pointed with a *Scheva*, as יְבַקְּשׁוּ for יְבַקְשׁוּ.

VII. Becauſe the *Dageſch forte* is not written in the *guttural* letters, and *Reſch*, therefore the preceeding ſhort vowel is many times changed into a long vowel: as בֵּאֵר for בְּאֵר.

VIII. *Mappik* is a point, which is commonly written in the letter ה, at the end of a word, & ſheweth that the ה muſt be read, which otherwiſe doth quieſce at the end of a word: for example, גָּבַהּ *Gabah*.

The fourth CHAPTER.

Concerning the Syllable (Syllaba) *and manner of reading.*

I. A Syllable is either *ſingle* (*Simplex*) conſiſting of one conſonant & one vowel, or compounded (*Com-*

(*Compoſita*) conſiſting of more conſonants joyned together by one vowel: as for example, in בְּקַד the firſt Syllable is ſingle, but the ſecond compounded.

II. A Syllable alwayes beginneth with a conſonant, & never with a vowel: but before the three letters ע ח and ה, pointed with *Mappik*, *Patach* called (*Furtivum*) is both written & read: if under the preceeding letter there be neither *Kametz* nor *Patach*: as מָשִׁיחַ *Maſchiah*: but ח in מָשַׁח hath no ſuch *Patach* (*furtivum*,) becauſe שׁ hath a *Patach* beneath it.

III. Two *Scheva's* can not be written together at the beginning of a word, but the firſt is changed either into a *Chirek*; or, if it be under a guttural letter, into a *Patach*, or *Sægol*: as for examp: לְפִקּוֹד for לְפְקּוֹד.

Yea the ſecond *Scheva* is wholly taken away, if ſo be the word beginneth with a jod: as לִיהוּדָה for לְיִהוּדָה.

IV. If in the middle of a word, after a Compounded *Scheva* there followeth a ſingle

a ſingle *Scheva*, then the *Scheva compoſitum*, is changed either into the ſingle vowel, or into a *Scheva*, as תַּהֲרֹגוּ for תַּהֲרְגוּ, יֶאֱשְׁמוּ voor יֶאְשְׁמוּ.

V. The guttural letters often point both themſelves with a compounded *Scheva*, and alſo the preceding letter with the ſame ſingle vowell: as for example אֲהֳלוֹ, בֶּאֱמוּנָה, לַאֲפֵה *Oholo.*

Nota. This rule hath onely place, when the preceeding letter requires a *Scheva*, as in the two firſt examples.

VI. Two vowels are contracted into one, in three words eſpecially, becauſe they are often ſet down in the holy Scripture; to wit אֲדֹנָי, אֱלֹהִים and אֱמוֹר: for example: לַאדֹנָי for לַאֲדֹנָי, לֵאלֹהִים for לֵאֱלֹהִים, and לֵאמוֹר for לֶאֱמוֹר.

VII. *Vau* and *Jod* after *Kametz*, *Tzere*, *Chirek* & *Patach*, at the end of a word, take upon them in a manner the nature of vowels, and conſtitute diphthongs: as for example עֵשָׂו *Eſau*, שָׁלֵו *ſchaleu*, פִּיו *piu*, פָּנַי *panai*. But on the contrary the Jewes read ſuch like *Vaus* as an f

an *f*, *Eſaf*, *ſchalef*, *pif*, and will not make diphthongs of them.

The fifth CHAPTER.

Concerning the accents.

I. THe accents ſerve either for giving the tune, (or muſicall meaſure,) and to ſhew which ſyllable in a word muſt be elevated above the other; or they ſerve to make a ſweet pronunciation, (*Euphoniam.*)

The firſt, for helping the memory, wee ſhall call *Accentus* (*Tonicos,*) the other, (*Euphonicos.*)

II. The accents which are only placed in the laſt ſyllable, or the laſt but one, (*penultima,*) are XXV in number, XIV whereof are moſt commonly placed above the word, & XI under them.

III. The accent is placed in the penult ſyllable, when the word terminates in a *Sægol*: as מֶלֶךְ; or, in a *Patach* in ſteed of *Sægol*, as נַעַר: or, when it hath two ſyllables, conſiſting of one long and another

another ſhort vowel; as קָדֹשׁ; or when it hath a paragogick ה: as לַיְלָה; or when it hath a local ה, which ſignifieth a motion to a place; as אַרְצָה. But all Verbs without ſervile letters at the end, and all Nouns, in the plural number, & Participles, have their accents in the laſt ſyllable: for example, פָּקַד, פּוֹקֵד, נִפְקָד, & פּוֹקְדִים, רְשָׁעִים.

IV. The accent is retracted, from the laſt to the penult ſyllable, for four reaſons.

1. When there followeth a monoſyllable: for example, וַיָּקָם לָהּ.

2. When there followeth a word accented in the penult ſyllable, for example, פָּקַד דָּוִד for פָּקַד.

3. When a converſive *Vau* is prefixed to the future tenſe, & changes the future into the præterit: as וַיֹּאמֶר for וַיֹּאמֶר.

4. In the middle, or at the end of a verſe, when the ſenſe is in ſome meaſure abſolved: for example, יְרַנְּנוּ דְּבָרֶךָ *Pſal.* 18. 8.

V. When one word hath two accents of

of the ſame figure, then the penult ſyllable muſt be acuated or pronounced hard; as תֹּהוּ *tóhu*. But if they be of divers figures, then the laſt ſyllable muſt be elevated, as וְהָעֵצִים *Vehaetzím*.

VI. The accents have a threefold uſe. 1. They are made uſe of by the Jewes to read the holy Text in a ſinging or muſical way; But this is not in uſe among Chriſtians.

2. They ſhow which ſyllable in a word muſt be elevated above the other in ſound: for that ſyllable ſo noted muſt be elevated.

3. The accents divide the Holy Text into certain members, called by the Latins, *Comma*, *Colon*, and *Punctum*; for example *Rebhia* ֑, *Sakephkaton* ֒, en *Sægolta* ֓, commonly ſignify the ſmalleſt diſtinction (,) (*Comma.*)

Athnach ֑ two points (:) (*Colon.*)

Silluk ֔ one point (.) (*Punctum.*)

In this reſpect the xxv accents, are divided into xvii. *Kings* (*Reges*) and viii. *Servants* (*Miniſtros.*)

VII. The

VII. The Euphonick accents, tending to ſweeten & grace the pronunciation, & bridle the quickneſs in reading, are three. 1. (*Metheg*) ֽ. 2. (*Makkaph.*) ־: 3 (*Peſik.*) ׀.

VIII. *Metheg* doth ſomewhat ſuſpend the firſt ſyllable: as יְרַקִּיעַ *Lárakiang*; & doth in no wiſe differ from *Silluk* in figure, but only in place: for *Silluk* is to be found no where, but in the penult, or laſt ſyllable of a verſe; whereas Metheg may be in any place of the verſe, except in theſe two laſt ſyllables.

IX. Makkaph taketh away the accent, & joyneth the preceeding word to the following, bringing it under that ſame accent: as עַל־הָאָרֶץ.

Nota. Makkaph doth not only take away the accent, but alſo changes two long vowels into two ſhort; viz: Cholem into a ſhort *Kametz*, that is, *Kametz-Chatuph*, & *Tzere*, *into Ségol*: as כֶּל־אֶת for כֹּל אֵת.

X. Becauſe the *Kametz*, & *Kametz-Chatuph* are written after the ſame manner,

ner, therefore it will be requiſit to take notice of theſe four rules, to diſtinguish them:

1. *Kametz* without a *Metheg* before à *Scheva* is *Kametz-Chatuph*: as חָכְמָה *Chochma.*

2. *Kametz* without an accent before à *Dageſch* forte is alſo ſhort: as רָנּוּ *Ronnu.*

3. *Kametz* in the laſt ſyllable without an accent before a moveable letter is alſo ſhort: as וַיָּקָם *Vaïjakom.* Alſo before *Maccaph*, כָּל *Kol.*

4. *Kametz* before a guttural letter pointed with *Cateph-Kametz* is likewiſe ſhort: as אָהֳלוֹ *Oholo.*

The ſixth CHAPTER.

The Notation.

I. THe Hebrew words are *Firſt* either rootes *Radices*, or derivatives, (*derivatæ.*) 2. They are either ſingle (*ſimplices*) or compounded words (*voces Compoſitæ.*)

II. The roots, consisting for the most part of three letters, seldome lesse or more, are written in the Dictionaries with great letters: whensoever the root's are not usual in the Bible, then the vowels are omitted; but the word, as it is commonly used, is added thereunto in smal letters.

III. The derivative words, (*voces derivatæ*) set down in small letters, & placed beneath the roots, (*radices*) are derived from the roots four wayes.

1. By adding one or more letters of the word וְהָאֲמַנְתִּי, which therefore are called heemantick letters: for example; of the root צָבַע cometh the derivative word אֶצְבַּע *a finger* by adding an א.

2. By detracting or taking away some one or other of the radical letters, as, of the root בָּנָה descend's the derivative בֵּן a *son*, by taking away the radical letter ה.

3. By taking away a radical letter, and by adding one or more of the heemantick letters: as of נָטַע *he planted*, cometh מַטָּע *a plant*. By taking away the radical letter נ, & by adding the letter מ. So

of

of פָּלַל is derived תְּפִלָּה a *prayer*.

4. Only by changing the vowels: for example, of דָּבַר comes the derivative דָּבָר a *word*. Sometimes there is no difference at all between the root and the derivative: for example, of טוֹב *to be good*, floweth טוֹב *goodneſſe*.

IV. In the hebrew language the root muſt be alwayes ſought out: becauſe for the moſt part the derivatives have their ſignification from the root. And to ſearch well for the root, notice muſt be taken of the XI. radical letters, which in the firſt place muſt alwayes remain: but of the XI. ſervile letters ſome may remain, and ſome muſt be caſt away.

The four ſervile letters שְׁאֵבַל (*Schabbal*,) being in the middle, or at the end of a word, become radical letters, and muſt remain: but in the beginning they may be either radical or ſervile letters: for example, in נְבוֹל the ב and ל become radical letters, becauſe they are placed in the middle and at the end.

The four ſervile letters מְנָכָה (*Menochah*)

chah) become radical in the middle; but at the beginning and ending they may be either radical or ſervile letters.

The three ſervile letters יְהוָ (*Tavi*) can be every where either ſervile or radical letters.

V. When the ſervile letters are caſt away, & three radical letters remain, then they conſtitute the root: for example: in אֶפְקוֹד remaines פָּקַד, and ſo of הִשְׁאִיר remaines שָׁאַר.

VI. If but two radical letters remain, then one letter muſt be added; which may be done five wayes.

1. Place in the beginning either a *Jod:* for example: הֵצִיב cometh of יָצַב.

2. Or prefix a *Nun*: ſo אֶגַּשׁ cometh of נָגַשׁ.

3. Or *interpone* betwixt the two remaining letters a *Vau:* for example קָמְתָּ comes of קוּם.

4. Add in the end either an ה: as גָּלוּ floweth of גָּלָה.

5. Or double the ſecond letter מְסִבָּה is derived from סָבַב. VII. If

VII. If there be but one letter remaining, then a *Jod*, or a *Nun*, muſt be added at the beginning: and a ה at the end: as יִדֶּה cometh of יָדָה, and יִכֶּה of נכה.

VIII. For finding the root, this in general muſt be obſerved: when ſomewhat is caſt away from the beginning, then commonly ſomewhat muſt be added to the beginning: or if ſomewhat be taken away in the middle or at the end, then commonly there muſt ſomewhat added.

IX. If the firſt letter, of the two that remain, be pointed with a *Dageſch forti*, then commonly, to find the root, a *Nun*, or ſometimes a *Jod*, muſt be added at the beginning: for example, יִגַּשׁ cometh from נָגַשׁ: and הִצִּיב from יצב, ſeldom a ל, as יִקַּח from לָקַח.

X. But if the laſt letter, of the two that are remaining, be pointed with a *Dageſch forti*, then the ſame letter muſt be doubled: for examp: סַבּוּ cometh from סָבַב: but contrary to this rule is אַפּוּ de-

ſcending from אֲנַף, and חֲמָה from חָנַט.

XI. The ſingle words (*Simplices*) cannot be divided into others, as אָב a *father*, בֵּן a *ſon*. The compounded words, (*voces compoſitæ*) can be divided into the ſimple ones, as אַבְרָם *exalted Father*, into אָב and רָם.

The ſeventh CHAPTER.

Of the diviſion of words: And of their Numbers *and* Genders.

I. WOrds are either declinable, or undeclinable.

II. The declinable words are four. 1. Nouns. (*Nomina*) 2. Pronouns, (*Pronomina*) 3. Verbs, (*Verba*) 4. Participles, (*Participia.*)

III. Theſe have their numbers, (*Numeros*) and their genders (*Genera.*)

IV. The numbers are threefold, 1. *Singular*, which ſpeaks of one, as בֵּן a *ſon*. 2. *Dual*, which ſpeaks of two: as יָדַיִם *two hands*. 3. The *plural*, which ſpeaks

ſpeaks of more then either one or two: as בָּנִים *ſons.*

V. The genders are alſo threefold. 1. The *Maſculine.* 2. The *Feminine.* 3. The *Commune.* As for the Neuter the hebrewes, are ſtrangers to it, but in ſtead of it, they commonly make uſe of the feminine.

VI. The genders are known two wayes, either by their *ſignification*, or by their *termination.*

VII. Theſe are known by their ſignification, & do belong to the maſculine gender.

1. Proper names of men: as דָּוִד *David.*
2. Offices of men: as מֶלֶךְ a *King.*
3. Of rivers: as פִּישׁוֹן *Piſchon.*
4. Of Mountaines: as כַּרְמֶל *Carmel.*
5. Of People: as עִבְרִי *an Hebrew.*
6. Of Moneths: as נִיסָן *March.*

Theſe belong to the feminine gender.

1. Proper names of Women: as רָחֵל *Rachel.*

2. Of the offices of Women: as מְיַלֶּדֶת *Midwife.*

3. Of Countries, and Provinces: as מִצְרַיִם *Ægypt.*

4. Of Cities, and towns: as יְרִיחוֹ *Jericho.*

To the common gender theſe belong.

1. Beaſts, when by one & the ſame name both the male & the female is ſignified: as דֹּב *a he bear*, & *a ſhe bear.*

2. The names of number, from twenty to an hundred inclusively: as עֶשְׂרִים *twenty.*

3. The members of the body, that are double: as עַיִן *an eye*, יָד *a hand.* nevertheleſſ, for the moſt part theſe are uſed in the feminine gender.

VIII. There are four ſorts of terminations belonging to the feminine gender.

1. The termination in ית: as רֵאשִׁית a *beginning.*

2. In ות, as מַלְכוּת a *kingdom.*

3. In ת, as אֱמֶת *the truth* or *verity.*

4. In

4. In ה ָ : as צְדָקָה *Juſtice.*

The reſt of the terminations for the moſt part belong to the maſculine gender.

IX. The names of number from three to ten, having a maſculine termination, belong to the feminine gender. שָׁלֹשׁ *three*, אַרְבַּע *four women.* On the contrary, they which have a feminine termination, belong to the maſculine gender: as שְׁלֹשָׁה *three*, אַרְבָּעָה *four men.*

The eighth CHAPTER.

Of the Nouns (*De nominibus.*)

I. NOuns are either ſubſtantives: as סֵפֶר a *book*; or adjectives, as גָּדוֹל *great.*

II. The Nouns, eſpecially the adjectives, being of the Maſculine gender, are changed into the feminine gender, by adding three things. 1. An ה: 2. a Kametz. 3. An accent: for example, טוֹב *he good* cometh טוֹבָה *ſhe good.* מֶלֶךְ *a King.* מַלְכָּה *a Queen.*

III. Now this way of proceeding is called *Motion*: & becauſe of this motion the vowels are changed, but for the moſt part in the adjectives.

IV. In general, the vowels are changed for five reaſons.

1. Becauſe of the *motion* from the maſculine gender into the feminine: as גָּדוֹל *he great*, גְּדוֹלָה *ſhe great*.

2. Becauſe of the *flexion*, or declination, of the ſingular number into the plural: as מֶלֶךְ *a King*., מְלָכִים *Kings*: of this ſee Chap: 9. & 10.

3. (Propter *regimen*) becauſe of the *regimen*, when two ſubſtantives nouns are joyned together: as בְּנֵי הַמֶּלֶךְ *The ſons of the King*, for בָּנִים. The firſt ſubſtantive is changed both as to the vowels, and alſo as to the conſonants. See below *Chap.* 26.

4. Becauſe of the ſubjoyned Pronouns, (propter *pronomina affixa*) as דְּבָרִי *my word*, of דָּבָר. See *Chap.* 27.

5. Becauſe of the accents: as אֶרֶץ for אֶרֶץ *the earth*. See *Chap.* 28.

V. In

V. In this chapter wee are to treat of the *Motion*, that being the firſt way, & for this four vowels are changed.

1. The *Kametz* in the penult ſyllable is changed into a *Scheva*: as גָּדוֹל *he great*, גְּדוֹלָה *ſhe great*.

2. *Tzere* of the laſt ſyllable, if no Kametz preceeds, is alſo changed in *Scheva*: as עִוֵּר *he blind* עִוְּרָה *ſhe blind*.

3. The termination הָ is taken away, and therefore the preceeding Kametz is not changed: as יָפָה *he fair*, יָפָה *ſhe fair*.

4. Words of the maſculine gender ending in י are changed into הָ and ית.: as שֵׁנִי *he ſecond*, שֵׁנִיָּה and שֵׁנִית *ſhe ſecond*.

VI. The comparation is not formed by changing of the terminations, but by a peculiar way of ſpeaking, that is, the ſentence is enlarged with מ or מִן: as for example: טוֹבָה חָכְמָה מִפְּנִינִים wiſdom is good than, that is, better than *pretious ſtones*.

The ſuperlative degree is formed with an

an adverb, principally theſe wayes:

1. With the adverb מְאֹד *very much*. for example: טוֹב מְאֹד *very good*: that is, the beſt.

2. By doubling the ſame word: as טוֹב טוֹב *good good*, that is, the beſt.

3. By the letter ב: as בּוֹגְדִים בָּאָדָם *perfidious among men*: that is, moſt perfidious.

VII. The Hebrewes have indeed ſix *Caſes*, but theſe make no mutation in the nouns, or in their terminations, as is done by the Latines: yet nevertheleſſ there are ſome little letters & words, which for the moſt part diſtinguiſh the Caſes.

The *Dative Caſe* receiveth the letter *Lamed*: as תֵּן לְמֶלֶךְ *give to the King*: Pſal. 72. 1. yet ל is ſometimes prefixt to the *Genitive Caſe*, as מִזְמוֹר לְדָוִד *a Pſalm of David*.

The *Accuſative* hath the particle אֵת often going before it: as בָּרָא אֵת הַשָּׁמַיִם *he Created the heavens*.

The *Vocative Caſe* is known by the ſenſe, or by the letter ה: as הַיָּם: *ô ſea*:

Other-

Otherwiſe ה can be ſet before all the caſes.

The *Ablative Caſe* hath מ or מִן *of, out*, going before it; or עִם, אֵת *with*; or ב *in*.

The Ninth Chapter.

Of the firſt declenſion.

I. IN the hebrew language wee have two *Declenſions*. To the firſt belong all Nouns of the Maſculine gender: as אִישׁ *a Man*. To the ſecond belong all nouns of the feminine gender: as מַלְכָּה *a queen*.

II. The *Firſt Declenſion* hath in the plural number the ſyllable ים. added unto it: as דָּבָר *a word*, דְּבָרִים *Words*.

III. Sometimes wee find ין. added unto it, after the manner of the Chaldeans: as רָצִין *runners*, or יִ_, as שָׂדֶי *fields*, or וֹת, as אָבוֹת *Fathers*.

IV. Becauſe of the flexion of the ſingular number into the plural, theſe following

wing vowels are changed: *Kametz*, *Tzere*, and *Sægol*, in the penult syllable, are changed into a *Scheva*; But *Sægol* in the last syllable into a *Kametz*: as for examp.

טוֹב *good*, טוֹבִים.

צַדִּיק *righteous*, צַדִּיקִים.

דָּבָר *a word*; דְּבָרִים.

סֵפֶר *a book*, סְפָרִים.

מֶלֶךְ *a King*, מְלָכִים.

V. If *Patach* stands instead of a *Sægol*, then it is changed after the same manner with *Sægol*: as נַעַר *a boy*, נְעָרִים.

VI. There are yet some other peculiar mutations of vowels, which can not be reduced to the general rule: as קֹמֶץ *a handfull*, קְמָצִים: זַיִת *an olive tree*, זֵיתִים.

VII. The Dual number, in the first and second declension, is changed into יִם־: as יוֹם *a day*, יוֹמַיִם *two dayes*. יָד *a hand*, יָדַיִם *two hands*.

But the final ה is changed into a ת: as שָׂפָה *a lip*, שְׂפָתַיִם *two lips*.

The

The tenth CHAPTER.

Of the ſecond Declenſion.

I. IN the *Second Declenſion*, the flexion of the ſingular number, into the plural, is commonly brought to paſſ, by adding the ſyllable וֹת, & changing the vowels, as in the firſt declenſion: as

חֶרֶב *a ſword*, חֲרָבוֹת *ſwords.*

יָתֵד *a ſtake, a naile*, יְתֵדוֹת.

II. The words that terminate in ה֫ or ת֫ caſt away theſe letters with their vowels, & have וֹת added: as

בְּהֵמָה *a beaſt*, בְּהֵמוֹת.

עֲטֶרֶת *a crown*, עֲטָרוֹת.

III. Words that conſiſt of two ſyllables, with a double *Kametz*, retain the firſt *Kametz*: as

צָרָה *anxiety*, צָרוֹת.

IV. Words that are pointed after the ſame manner, as שִׁפְחָה, are changed into the plural number, as צִדְקָה, צִדְקוֹת.

שִׁפְחָה *a Maid-ſervant*, שִׁפָחוֹת, *Maid-ſervants.* לִשְׁבָה

לִשְׁכָּה *a Chamber*, לִשְׁכוֹת *chambers.*

V. Many Monosyllables are changed by a *Dagesch forte*, with a Chirech going before: as

אֵם *a mother*, אִמּוֹת *mothers.*

פַּת *a fragment*, פִּתּוֹת *pieces.*

But of בַּת a *daughter* cometh בָּנוֹת.

V I. The Nouns are not alwayes used in three numbers, but for the most part they have onely the singular, & the plural; yet some are excepted. for

1. Some have only the singular number: as *proper names* of persons, of *metals*, of *liquors*, & of *vertues*, & *vices:* as

דָּוִד *David*, יוֹחָנָן *Johannes.*

זָהָב *gold*, נְחשֶׁת *Brasse copper.*

יַיִן *Wine*, תִּירשׁ *New wine.*

שִׁפְלוּת *humility.*

2. Some nouns have only the plural number, especially the names of age: as

פָּנִים *the face.*

נְעוּרִים *infancy, or youth.*

3. Some have only the plural number. as מאזנים

מֹאזְנַיִם *a ballance.*

יְרוּשָׁלַיִם *Jeruſalem.*

4. Some have both the ſingular & duall number: as

כַּף, כַּפַּיִם *the hollowneſs of the hand.*

VII. Some words of the maſculine gender have in the plural a feminine termination: and on the contrary, ſome feminine words have in the plural a maſculine termination: as

אָב *a father*, אָבוֹת *fathers.*

יוֹנָה *a Pidgeon*, יוֹנִים *pidgeons*

VIII. Some words have in the plural both a maſculine & feminine termination: as

הֵיכָל *a palace* הֵיכָלִים and הֵיכָלוֹת.

The eleventh CHAPTER.

Of the Pronouns.

I. THe Pronouns are either *Separable*, or *Inſeparable*, (conjuncta) which are joyned with other words.

II. The Separable Pronouns, which make distinct words, are either *whole & entire*, (Integra) or *deficient*, (defectiva.)

III. The entire or whole Pronouns are these five viz. אֲנִי or אָנֹכִי (*I*) אַתָּה (*Thou*) הוּא (*He*) אַתְּ (*Thou*) and הִיא (*she*:) whereof אֲנִי or אָנֹכִי are of the common gender: אַתָּה & הוּא of the masculine, & אַתְּ and הִיא of the feminine gender.

IV. These Pronouns are changed by the cases.

Nominat.	*Gen.*	*Dat.*	*Accus.*	*Abl.*
Singular number (*I*)				
אֲנִי or אָנֹכִי	לִי	שֶׁלִּי	אוֹתִי	מִמֶּנִּי
Plural number (*Wee*)				
אֲנַחְנוּ or אֲנָחְנוּ	לָנוּ	שֶׁלָּנוּ	אוֹתָנוּ	מִמֶּנּוּ

thou man.

אַתָּה	לְךָ	שֶׁלְּךָ	אוֹתְךָ	מִמְּךָ

ye men.

אַתֶּם	לָכֶם	שֶׁלָּכֶם	אוֹתְכֶם	מִמְּכֶם

thou

thou woman.

מִמֵּךְ אוֹתָךְ לָךְ שֶׁלָּךְ אַתְּ

ye women.

מִמָּכֶן אֶתְכֶן לָכֶן שֶׁלָּכֶן אַתֶּן

---

he

מִמֶּנּוּ אוֹתוֹ לוֹ שֶׁלּוֹ הוּא

they men.

מֵהֶם אוֹתָם לָהֶם or לָמוֹ שֶׁלָּהֶם הֵם

---

she

מִמֶּנָּה אוֹתָהּ לָהּ שֶׁלָּהּ הִיא

they women.

מֵהֶן אוֹתָן לָהֶן שֶׁלָּהֶן הֵן

V. The Defective are either deficient in the number, or in the gender, being either only of the ſingular, or only of the plural number: or only of the maſculine, or only of the feminine genden.

1. Theſe have only the ſingular number & maſculine gender; זֶה *this*, הוּא *he ſelfe ſame.*

Feminines are theſe זֹה, זֹאת *theſe.*

Common are זוּ, זוֹ *this, theſe.*

2. Theſe have only the plural number, and common gender: אֵל, אֵלֶּה *they, theſe.*

3. Of both genders, and numbers is אֲשֶׁר *this, who, which.*

4. Interrogatives & of the common gender in reſpect of a perſon are מִי *who, which?* Of a thing, מֶה, מַה, מָה *what?*

VI. The inſeparable pronouns are either (*præfixa*) added to the beginning of a word, or (*affixa*) added to the end of a word.

VII. The *præfixa* are two, שְׁ taken from אֲשֶׁר; and הַ taken from הוּא, theſe are put before *nouns, pronouns* and *participles.*

VIII. שְׁ is not very uſuall; and hath commonly a *Sægol* (ſeldom a *Patach*) with a *Dageſch forte* following it: as שֶׁקָּמְתִּי, שֶׁנַּעֲשָׂה: But שׁ hath ſometimes a *Sægol*, or *Scheva*, or *Kametz* without

without a *Dageſch forte* following it: as שְׁהוּא, שֶׁעָשָׂה, שֶׁאַתָּה.

IX. ה, Signifying for the moſt part a certain thing, is often made uſe of, and hath commonly a *Patach* with a *Dageſch forte* following it: as הַמֶּלֶךְ *this King*. But if no *Dageſch forte* follow it, then ה hath ſomtimes a *Kametz*, or a *Sægol*, or a *Patach*:

1. The ה, before א or ר, or before a י without a Kametz, hath a *Kametz*: הָעֵדוּת, הָרֹאשׁ, הָאָרֶץ.

2. ה, before ע, ח, or ה pointed with a Kametz, hath a *Sægol*: as הֶעָרִים, הֶחָכָם, הֶהָרִים. But the monoſyllables are for the moſt part excepted: as הַיָּם, הַהָר.

3. ה, Before ח or ה without Kametz, hath only a *Patach*: as הַחֹרֵב, הַהֶבֶל.

X. ה is not prefixed to three ſorts of words.

1. Theſe which are in *ſtatu regiminis*: for wee may not ſay הַדְּבַר מֶלֶךְ *the Kings word*.

2. Before words which have *affixa*,

that is, inſeparable Pronouns added to the end; for wee muſt not ſay דְּבָרוֹ *his word.*

3. Before proper names: for it can not be ſaid הָאַבְרָם *Abram.*

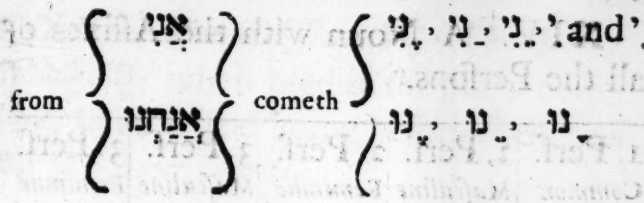
But ſome few examples in the holy ſcripture are excepted from theſe rules: as הָאֵל בֵּית-אֵל *the God of Bethel*, Gen. 31. 13. הָעֲרָבָה Lev. 27. 23. הַמְנַשֶּׁה *Menaſſe*, Joſ. 1. 12.

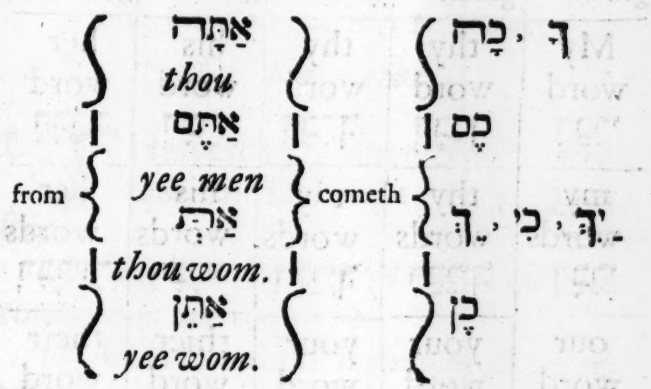
XI. The three letters כלב (*Calebh*) do often exclude the letter ה, & then they receive the ſame vowel, which is due to the ה: as בְּדַרְכָּךְ for בְּהַדֶּרֶךְ *upon this way.* בָּעָרִים for בְּהֶעָרִים.

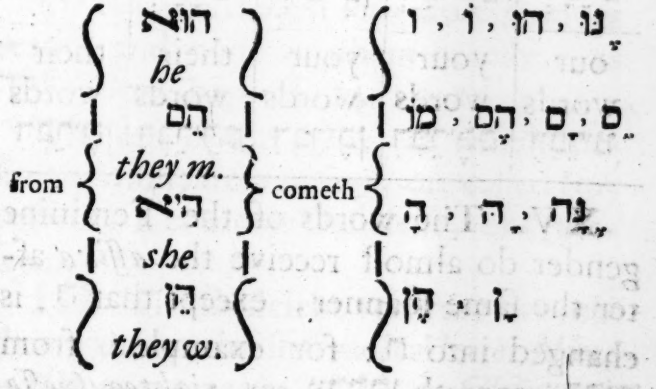
XII. The *affixa*, i. e. thoſe that are joyned to the end of words, are ſubjoyned to 5 ſorts of words. 1. To Nouns. 2. Verbs. 3. Participles. 4. Adverbs. 5. Prepoſitions.

XIII. The *affixa* are taken from the whole & entire Pronouns: for example:

from


from
אֲנִי
אֲנַחְנוּ
cometh
and
נִי ,נִי ,נִי ,נִי
נוּ ,נוּ ,נוּ


from
אַתָּה
thou
אַתֶּם
yee men
אַתְּ
thou wom.
אַתֶּן
yee wom.
cometh
ךָ ,כָה
כֶם
יךָ ,כִי ,ךְ
כֶן


from
הוּא
he
הֵם
they m.
הִיא
she
הֵן
they w.
cometh
נּוּ ,הוּ ,וֹ ,ו
ם ,ָם ,הֶם ,מוֹ
ֶנָּה ,ֶה ,ָה
ן ,הֶן

XIV. A Noun with the Affixes of all the Perſons.

1. Perſ. *Common gender*	2. Perſ. *Maſculine gender*	2. Perſ. *Feminine gender*	3. Perſ. *Maſculine gender*	3. Perſ. *Feminine gender*
My word דְּבָרִי	thy word דְּבָרְךָ	thy word דְּבָרֵךְ	his word דְּבָרוֹ	her word דְּבָרָהּ
my words דְּבָרַי	thy words דְּבָרֶיךָ	thy words דְּבָרַיִךְ	his words דְּבָרָיו	her words דְּבָרֶיהָ
our word דְּבָרֵנוּ	your word דְּבָרְכֶם	your word דְּבָרְכֶן	thier word דְּבָרָם	their word דְּבָרָן
our words דְּבָרֵינוּ	your words דְּבָרֵיכֶם	your words דְּבָרֵיכֶן	their words דְּבָרֵיהֶם	their words דְּבָרֵיהֶן

XV. The words of the Feminine gender do almoſt receive the *affixa* after the ſame manner, except that ה is changed into ת: for example: from צְדָקָה cometh צְדָקָתִי *my righteouſneſſe.*

XVI. The

XVI. The *Affixa* הֶם ,הֶן ,הָ ,וּ ,ֵי ,כֶם ,כֶן ,ךָ when uſed in the plural number, have a Jod going before them: as דִּבְרֵיכֶם *your words.*

The twelfth CHAPTER.

Of the Verbs.

I. THe verbs are threefold: 1. Perfect. 2. Deficient, & 3. Quieſcent.

II. To the Perfect Verb theſe two conditions are required.

1. All the radical letters muſt be retained in conjugating theſe verbs.

2. All the radical letters are alwayes read, and none of them quieſce: as פָּקַד. See Chap. 13. 14. 15. 16.

The reſt of the verbs, in which theſe conditions are wanting, are called Imperfect, i. e. either Deficient, or Quieſcent.

III. The Deficient verbs are two, either wanting the firſt radical letter *Nun*: as נָגַשׁ *to approach*: of this ſee Chap. 17.

Or Wanting the ſecond letter, which is the ſame with the third: for theſe ſort of verbs do geminate or double the ſecond radical letter: as סָבַב *to go about, to environ.* Of this ſee Chap. 18.

IV. The Quieſcent verbs are, in which either the firſt letter *Jod* is quieſcent: as יָשַׁב *to ſit:* See Chap. 19.

Or the ſecond letter *Vau*: as קוּם *to ſtand.* See Chap. 20.

Or the third letter *Aleph* or *He*: as מָצָא *to find.* See Chap. 21.

גָּלָה *to remove from one place to another, to diſcover.* See Chap. 22.

V. In generall ſeven examples (*paradigmata*) are found according to which all verbs are conjugated: viz: one perfect, two deficient, and four quieſcent.

VI. Some verbs are two wayes quieſcent, at the beginning, & at the end: as יָצָא *to go forth.* Some are deficient of a letter at the beginning, & have a quieſcent letter at the end: נָשָׂא *to carry, to take, to lift.*

VII. The Verbs have moſt commonly

monly *a Kametz* and *a Patach*: as פָּקַד. Somtimes, but very rare, a *Tzere*, or *Cholem*, is in ſtead of the *Patach*: as חָפֵץ *to will, to pleaſe*, יָכֹל *to be able*. But the verbs that terminate, or end, with a quieſcent letter, have ordinarily a Kametz at the end: as גָּלָה, מָצָא.

VIII. Every *paradigma* hath four *Conjugations*; whereof the firſt three are double, viz: three active: & three Paſſive; but the fourth is ſingle. All the Verbs are not always uſed in their four conjugations.

IX. The firſt Conjugation is called *Kal* and *Niphal*.

The ſecond *Pihel* & *Pyhal*.

The third *Hiphil* & *Hophal*.

The fourth *Hithpahel*.

Kal, Pihel & Hiphil are active.

Niphal, Pyhal & Hophal are paſſive.

X. The ſignification in theſe four conjugations is commonly thus diſtinguiſhed:

1. { Kal פָּקַד *he hath viſited.*
   { Niphal נִפְקַד *he is viſited.*

Pihel:

2. { Pihel פִּקֵּד *he hath diligently viſited.*
   { Pyhal פֻּקַּד *he is diligently viſited.*

3. { Hiphil הִפְקִיד *he hath made to viſit.*
   { Hophal הָפְקַד *he is ſet to viſit.*

4. Hithpahel { הִתְפַּקֵּד *he hath viſited himſelfe*
             { הִתְהַלֵּךְ *he hath conſtantly walked.*

XI. Every Conjugation for the moſt part hath five tenſes, (*Tempora:*) 1. The *Præterit*, or by paſt time. 2. The *Participle.* 3. The *Infinitive.* 4. The *Imperative.* 5. The *Future.*

Kal & Pyhal have two Participles: Pyhal and Hophal have no Imperative.

XII. The tenſes are diſtinguiſhed, firſt in Perſons: as פָּקַד *he hath viſited,* פָּקַדְתָּ *thou haſt viſited,* פָּקַדְתִּי *I have viſited.*

Secondly in Genders, as פָּקַד *he hath viſited,* פָּקַדְתְּ *thou woman haſt viſited.*

The

Thirdly in number: as פָּקַד *he hath visited*, פָּקְדוּ *they have visited.*

XIII. The four letters בכלם (*Bachlam*) are somtimes joyned to the beginning of the Infinitive: as בִּפְקוֹד *in visiting*, כִּפְקוֹד *according to visiting*, לִפְקוֹד *to visit*, מִפְּקוֹד *of visiting.*

XIV. The Future is formed by prefixing one of the four letters אֵיתָן (*Ethan:*) as אֶפְקוֹד *I Shall visit*, יִפְקוֹד *he shall visit*, תִּפְקוֹד *thou Shalt visit*, נִפְקוֹד *wee Shall visit.*

The thirteenth CHAPTER.

Of the perfect Verb פָּקַד he hath visited.

KAL, or the first active Conjugation.

Preterit tense or time.

Femin.	*Sing.*	*Masc.*		
3	פָּקְדָה	פָּקַד	he she hath	visited
2	פָּקַדְתְּ	פָּקַדְתָּ	thou hast	visited
1 common	פָּקַדְתִּי		I have	visited

Plural.

Plural.

3 common פָּקְדוּ they have
2 פְּקַדְתֶּם פְּקַדְתֶּן ye have } visited.
1 common פָּקַדְנוּ wee have

Preſent Participle.

Femin. Sing. Maſcul.
פּוֹקֶדֶת or פּוֹקְדָה פּוֹקֵד he, ſhe viſiting.

Plural.

פּוֹקְדוֹת פּוֹקְדִים they viſiting

Preterit Participle.

Femin. *Sing.* Maſcul.
פְּקוּדָה פָּקוּד he, ſhe viſited.

Plural.

פְּקוּדוֹת פְּקוּדִים they viſited.

Infinitive.

פָּקוֹד פְּקֹד פְּקֹד to viſit.

Imperative.

Femin. *Sing.* Maſcul.
2 פִּקְדִי פְּקֹד of פָּקוֹד viſit thou.

Plural.

פִּקֹּדְנָה פִּקְדוּ viſit ye.

Futu-

Future.

Fem.	*Sing.*	Maſcul.	
תִּפְקֹד	יִפְקֹד	3. he, ſhe ſhall	visit
תִּפְקְדִי	תִּפְקֹד	2. thou ſhalt	
common	אֶפְקֹד	1. I ſhall	
	plural.		
תִּפְקֹדְנָה	יִפְקְדוּ / תִּפְקְדוּ	3. they ſhall / 2. yee ſhall	
common	נִפְקֹד	1. wee ſhall	

I. The Hebrewes have but one preterit tenſe, which they uſe for all Kind of by paſt time: as פָּקַד *he hath viſited, he had viſited, he viſited.*

II. The Preterit tenſe is often-times eſpecially by the Prophets uſed for the future: as *Iſa.* 9. 6. *Unto us a child is born*, that is, *ſhall aſſuredly be born.*

III. The Preterit and Future, being uſed abſolutly, without limitation, do often ſignify the preſent time: as *Pſal.* 1. 1. *Bleſſed is the man, that hath not walked*, הָלַךְ that is, doth not walk; and verſ. 2. יֶהְגֶּה *in his law ſhall he meditate*, i. e. he doth meditate.

IV. The

IV. The Future tenſe often ſignifieth that which is (*a*) uſual; or which (*b*) ought to be; or is (*c*) lawfull; or poſſible (*d*) to be done.

(*a*) *Gen.* 29. 26. *And Laban ſaid,* לֹא יֵעָשֶׂה כֵן בִּמְקוֹמֵנוּ *it ſhall not be ſo done in our countrey*, i. e. it is not uſuall ſo to do in our countrey.

(*b*) *Deut.* 15. 4. לֹא-יִהְיֶה בְךָ אֶבְיוֹן *there ſhall be no poor among you.* i. e. there ought not to be.

(*c*) *Num.* 35. 19. *The revenger of bloud* יָמִית *himſelfe ſhall ſlay the munderer*, i. e. it ſhall be lawfull for him to do it, to wit, without punishment.

(*d*) *Pſal.* 22. 15. אֲסַפֵּר *I ſhall tell all my bones*, that is, I may, I am able it is poſſible for mee to do it.

V. By the firſt participle is commonly ſignified the preſent time, or ſome time which is even at hand: as *Jona* 1. 3. *he found a ſhip going to Tarſhish*, that is, which ſhould immediatly goe.

VI. The ſecond participle פָּקוּד hath a paſſive ſignification, but becauſe of it's

it's ſimple forme, is put in this active conjugation.

VII. The future tenſe is explained by the preterit, when it hath a converſive *Vau* noted with a *Patach*, & before a guttural letter with a *Kametz*: as וַיֹּאמֶר *and he hath ſaid.* וְאֶפְקֹד *and I have viſited.*

VIII. Somtimes the preterit is alſo expounded by the future, when before the preterit tenſe there is a *Vau* pointed with a *Scheva*: as וְשָׁמַרְתָּ *and thou ſhalt keep.*

IX. The infinitive, imperative & future tenſes have a Patach at the end.

1. When the middle letter is a guttural, as יִפְעַל .

2. When the laſt letter is ח or ע: as שְׁמַע .

3. When it is no active verb: as יִשְׁכַּב *he ſhall ly.*

3. The Verbs of the preterit and future time, ending in י or Jod, oftentimes receive at the end a Paragogick Nun: as יִרְעֶיךָ: & in other places an ה: as פָּקְדָה .

Nota. In this verb, and in the following, as alſo throughout this little book, J make uſe, to avoid confuſion, of a ſmall perpendicular ſtroke, for expreſſing the accent: as פָּקַד׀.

The firſt Paſſive conjugation named *Niphal*, is formed by a נ prefixed, or in abſence of the נ, by a *Dageſch forte* in the firſt radical letter.

Preterit Tenſe.

	Femin.	*Sing.*	Maſc.	
3	נִפְקְדָה	נִפְקַד	he, she is	visited.
2	נִפְקַדְתְּ	נִפְקַדְתָּ	thou art	
1	gem. נִפְקַדְתִּי		J am	
	Plural.			
3	comm. נִפְקְדוּ		they are, or they have been	
2	נִפְקַדְתֶּם נִפְקַדְתֶּן		ye are	
1	comm. נִפְקַדְנוּ		wee are	

Participle.

Femin. *Sing.* Maſcul.

נִפְקֶדֶת or נִפְקָדָה נִפְקָד he, she being viſited.

Plural.

Plural.

נִפְקָדִים נִפְקָדוֹת they being viſited.

Infinitive.

הִפָּקֵד to be viſited.

Imperative.

Femin. *Sing.* Maſc.

2 הִפָּקְדִי הִפָּקֵד be thou viſited.

Plural.

הִפָּקַדְנָה הִפָּקְדוּ be ye viſited.

Future.

Femin. *Sing.* Maſc.

תִּפָּקֵד יִפָּקֵד 3. he, she ſhall be
תִּפָּקְדִי תִּפָּקֵד 2. thou ſhalt be
comm. אִפָּקֵד 1. I ſhall be

Plural. viſited.

תִּפָּקַדְנָה { יִפָּקְדוּ 3. they ſhall be
{ תִּפָּקְדוּ 2. yee ſhall be
comm. נִפָּקֵד 1. I ſhall be

The fourteenth CHAPTER.

Of the ſecond conjugation called Pihel *&* Pyhal.

Pihel is known either by a *Dageſch forte* in the ſecond radical letter, or by a proper *Scheva* beneath the firſt ſervile letter.

Pyhal is known by a *Kibbutz* ſtanding before the middle letter pointed with a *Dageſch forte*.

Nota. In the following conjugations the ſignifications are not added, becauſe from of the expoſition of the firſt the reſt may be eaſily underſtood, if notice be taken of the change above mentioned: Chap. 12. Sect. 10.

P I H E L.

Preterit.

Femin.	*Sing.*	Maſc.
פִּקְּרָה		פִּקֵּר 3
פִּקַּרְתְּ		2

2	פְּקַדְתָּ	פְּקַדְתְּ
1	פְּקַדְתִּי	common.

Plural.

3	פְּקָדוּ	common.
2	פְּקַדְתֶּם	פְּקַדְתֶּן
1	פְּקַדְנוּ	common.

Participle preſent.

Sing.		*Plural.*
מְפַקֵּד	Maſc.	מְפַקְּדִים
מְפַקֶּדֶת	Fem.	מְפַקְּדוֹת or מְפַקְּרוֹת

Infinitive.

פַּקֵּד

Imperative.

Sing.		*Plur.*
פַּקֵּד	Maſc.	פִּקְדוּ
פִּקְדִי	Fem.	פִּקְדְנָה

Future.

Maſc.	*Sing.*	Fem.
יְפַקֵּד	3	תְּפַקֵּד
תְּפַקֵּד	2	תְּפַקְּדִי
אֲפַקֵּד	1	common.

Plur.

יִפְקְדוּ	3	תִּפְקֹדְנָה
תִּפְקְדוּ	2	
נִפְקֹד	1	common.

PYHAL.

Preterit

Femin.	*Sing.*	Masc.	
פֻּקְדָה	פֻּקַּד		3
פֻּקַּדְתְּ	פֻּקַּדְתָּ		2
common	פֻּקַּדְתִּי		1

Plur.

common	פֻּקְדוּ	3
פֻּקַּדְתֶּן	פֻּקַּדְתֶּם	2
common	פֻּקַּדְנוּ	1

Present Participle

Plur.	*Sing.*	
פְּקֻדִים	פָּקֻד	Masc.
פְּקֻדוֹת	פְּקֻדָה	Fem.

Preterit Participle

Plur.	*Sing.*	
מְפֻקָּדִים	מְפֻקָּד	Masc.
מְפֻקָּדוֹת or	מְפֻקָּדָה	Fem.
	מְפֻקֶּדֶת	

Infi-

Infinitive.

פָּקוֹד

Future.

Fem.	*Sing.*	Maſc.	
תִּפְקֹד		יִפְקֹד	3
תִּפְקְדִי		תִּפְקֹד	2
common		אֶפְקֹד	1

Plur.

תִּפְקֹדְנָה	{	יִפְקְדוּ	3
		תִּפְקְדוּ	2
common		נִפְקֹד	1

The fifteenth CHAPTER.

Of the third conjugation called Hiphil *and* Hophal.

HIphil is known by an ה added to the beginning, or by a *Patach* beneath the firſt ſervile letter, or by a *Chirek* before the laſt radical letter.

HIPHIL.

Preterit

Femin.	*Sing.*	Masc.	
הִפְקִידָה		הִפְקִיד	3
הִפְקַדְתְּ		הִפְקַדְתָּ	2
common		הִפְקַדְתִּי	1

Plur.

common		הִפְקִידוּ	3
הִפְקַדְתֶּן		הִפְקַדְתֶּם	2
common		הִפְקַדְנוּ	1

Present Participle.

plur.		*sing.*	
מַפְקִידִים		מַפְקִיד	Masc.
מַפְקִידוֹת	or	מַפְקִידָה / מַפְקִידַת	Fem.

Infinitive.

הַפְקִיד or הַפְקֵד

Imperative.

plur.	*sing.*	
הַפְקִידוּ	הַפְקֵד	Masc.
הַפְקִדְנָה	הַפְקִידִי	Fem.

Futu-

Future

Femin.	*Sing.*	Masc.	
תַּפְקִיד		יַפְקִיד	3
תַּפְקִידִי		תַּפְקִיד	2
common		אַפְקִיד	1
	Plur.		
תַּפְקִדְנָה		יַפְקִידוּ	3
		תַּפְקִידוּ	2
common		נַפְקִיד	1

HOphal is known either by a *Kametz-Chatuph*, or by a *Kibbutz*, or by a *Schureck*, before the first radical letter.

Preterit

Fem.	*Sing.*	Masc.	
הָפְקְדָה		הָפְקַד	3
הָפְקַדְתְּ		הָפְקַדְתָּ	2
common		הָפְקַדְתִּי	1
	Plur.		
common		הָפְקְדוּ	3
		הָפְקַדְתֶּם	2

2	הֲפִקַדְתֶּם	הֲפִקַדְתֶּן
1	הֲפִקַדְנוּ	common

Preterit Participle

Sing.		*Plur.*
מְפֻקָּד	Masc.	מְפֻקָּדִים
מְפֻקָּדָה	Fem.	מְפֻקָּדוֹת or מְפֻקָּדֹת
מְפֻקָּדָת		

Infinitive.

הָפְקֵד

Future.

Masc.	*Sing.*	Fem.
יִפְקֹד	3	
תִּפְקֹד	2	תִּפְקְדִי
אֶפְקֹד	1	common

Plural.

3	יִפְקְדוּ	תִּפְקֹדְנָה
2	תִּפְקְדוּ	
1	נִפְקֹד	common

The

The ſixteenth CHAPTER.

Of the fourth conjugation called Hithpahel.

I. THE fourth conjugation is but ſingle (*ſimplex*,) and not double (*duplex*) as the three preceeding.

II. This is formed from the imperative of Pihel (פַּקֵּד) by adding the ſyllable הִתְ: as הִתְפַּקֵּד.

III. The letter ה is caſt away from the ſyllable הִתְ, when another letter goeth before; to wit, in the participle and future: as מִתְפַּקֵּד and יִתְפַּקֵּד. For the letter forming the tenſe caſteth away the letter forming the conjugation.

IV. The letter ת is here alſo taken away by a *Dageſch forte*, when the root beginneth with a ת, ד or ט: as הִטַּהֵר for הִתְטַהֵר.

V. This letter ת is alſo placed after the firſt radical letter, when the root beginneth with any of theſe letters ז ס צ ש: as הִשְׁתַּמֵּר for הִתְשַׁמֵּר. Beſides if the

root

root beginneth with a ז, then ת is changed into a ד: and if it begins with a צ, then ת is changed into a ט: as הִזְדַּמֵּן of זמן, and הִצְטַדֵּק of צדק.

HITHPAHEL.

Preterit

Fem	*Sing.*	Masc.	
הִתְפַּקְּדָה	הִתְפַּקֵּד		3
הִתְפַּקַּדְתְּ	הִתְפַּקַּדְתָּ		2
common	הִתְפַּקַּדְתִּי		1

Plural.

common	הִתְפַּקְּדוּ	3
הִתְפַּקַּדְתֶּן	הִתְפַּקַּדְתֶּם	2
common	הִתְפַּקַּדְנוּ	1

Participle

plural.	*sing.*	
מִתְפַּקְּדִים	מִתְפַּקֵּד	Masc.
מִתְפַּקְּדוֹת or מִתְפַּקֶּדֶת	מִתְפַּקְּדָה	Fem.

Infinitive

הִתְפַּקֵּד

Im-

Imperative

plural.	*ſing.*	
הִתְפַּקְּדוּ	הִתְפַּקֵּד	Maſc.
הִתְפָּקֵדְנָה	הִתְפַּקְּדִי	Fem.

Future

Fem.	*Sing.*	Maſc.	
תִּתְפַּקֵּד		יִתְפַּקֵּד	3
תִּתְפַּקְּדִי		תִּתְפַּקֵּד	2
common		אֶתְפַּקֵּד	1

Plural.

תִּתְפָּקֵדְנָה	{	יִתְפַּקְּדוּ	3
		תִּתְפַּקְּדוּ	2
common		נִתְפַּקֵּד	1

The Seventeenth CHAPTER.

Of the firſt defective conjugation beginning with a נ, *as* נָגַשׁ.

I. THis נ in conjugating the verb is either ſometimes altogether taken away, or comprehended in a *Dageſch forte*.

II. Theſe defective and other verbs are often conjugated after the ſame manner

ner as פָּקַד; & when they are regularly conjugated, then wee shall only add *&c.*

KAL

Preterit, &c. נָגַשׁ
Participle, &c. נוֹגֵשׁ
Pret. part. &c. נָגוּשׁ
Infinitive. נָגְשׁ

Imperative.

plur.	*sing.*	
גְּשׁוּ	גַּשׁ	M.
גֹּשְׁנָה	גְּשִׁי	Fe.

Future.

Fem.	*Sing.* Masc.	
תִּגַּשׁ	יִגַּשׁ	3
תִּגְּשִׁי	תִּגַּשׁ	2
com.	אֶגַּשׁ	1

plural.

תִּגֹּשְׁנָה	יִגְּשׁוּ	3
	תִּגְּשׁוּ	2
common	נִגַּשׁ	1

NIPHAL.

Preterit.

נִגַּשׁ	נִגְּשָׁה	3
&c.	נִגַּשְׁתָּ	2

partic. &c. נִגָּשׁ
Infinitive הִנָּגֵשׁ
Imperat. &c. הִנָּגֵשׁ

Future, &c. יִנָּגֵשׁ

Nota. 1. Pihel, Pyhal and Hithpahel, are here & also in the verb יָשַׁב altogether ommitted, becauſe they are conjugated like unto the perfect verb

verb פָּקַד.

11. When the preſent participle is ſignified, then ſhall only be ſet down *Participle.*

HIPHIL.

Preterit.

Fem. *Sing.*		Maſc.
הִגִּישָׁה	3	הִגִּישׁ
&c. הִגַּשְׁתָּ	2	
participle, &c. מַגִּישׁ		
infinit. הַגִּישׁ or הַגִּישׁ		
imperative, &c. הַגֵּשׁ		

Future.

Fem. *Sing.*		Maſc.
תַּגִּישׁ	3	יַגִּישׁ
תַּגִּישִׁי	2	תַּגִּישׁ
com.	1	אַגִּישׁ

plural.

תַּגַּשְׁנָה	3	יַגִּישׁוּ
	2	תַּגִּישׁוּ
common	1	נַגִּישׁ

HOPHAL.

Preterit.

Fem. *Sing.*		Maſc.
הָגְּשָׁה	3	הָגַּשׁ
&c. הָגַּשְׁתְּ	2	
participle, &c. מָגָשׁ		
infinitive הָגֵּשׁ		

Future.

Fem. *Sing.*		Maſc.
תָּגַשׁ	3	יָגַשׁ
תָּגַשִׁי	2	תָּגַשׁ
com.	1	אָגַשׁ

plural.

תָּגָשְׁנָה	3	יָגָשׁוּ
	2	תָּגָשׁוּ
com.	1	נָגַשׁ

The

The eighteenth CHAPTER.

Of the second defective conjugation, having the second duplicated: as סָבַב.

I. IN conjugating this verb, the middle letter is either altogether taken away, or comprehended in a *Dageſch forte.*

KAL.			NIPHAL.		
Preterit.			*Preterit.*		
Fem.	*Sing.*	Maſc.	Fem.	*Sing.*	Maſc.
סַבָּה	סַב	3	נָסַבָּה	נָסַב	3
סַבּוֹת	סַבּוֹתָ	2	נָסַבּוֹת	נָסַבּוֹתָ	2
com.	סַבּוֹתִי	1	common	נָסַבּוֹתִי	1
	plural.			*plural.*	
com.	סַבּוּ	3	com.	נָסַבּוּ	3
סַבּוֹתֶן	סַבּוֹתֶם	2	נָסַבּוֹתֶן	נָסַבּוֹתֶם	2
com.	סַבּוֹנוּ	1	com.	נָסַבּוֹנוּ	1
				Participle.	
			Plur.	*Sing.*	
preſ. part. &c.	סוֹבֵב		נָסַבִּים	נָסָב	Maſ.
pret. part. &c.	סָבוּב		נָסַבָּה	נָסַבּוֹת	Fem.
infinitive.	סוֹב		*infinitive*	הִסּוֹב	

Impe-

Imperative.

plur.	*singul.*	
סֹבּוּ	כּוֹב	m.
סֻבֶּינָה	כּוּבִי	f.

futur.

fem. *sing.*	masc.	
תָּכוֹב	יָכוֹב	3
תָּסוֹבִּי	תָּסוֹב	2
com.	אָסוֹב	1
plur.		
תָּסֻבֶּינָה	יָסֹבּוּ	3
	תָּסֹבּוּ	2
com.	נָסוֹב	1

Imperative.

plur.	*singul.*	
הָסֹבּוּ	הָסֹב	m.
הָסֻבֶּינָה	הָסֻבִּי	fe.

futur.

fem. *sing.*	masc.	
תִּסֹּב	יִסֹּב	3
תִּסֻּבִּי	תִּסֹּב	2
com.	אֶסֹּב	1
plur.		
תִּסֻּבֶּינָה	יִסֹּבּוּ	3
	תִּסֹּבּוּ	2
com.	נִסֹּב	1

PIHEL.

Preterit.

fem. *sing.*	masc.	
סוֹבְבָה	סוֹבֵב	3
&c.	סוֹבַבְתָּ	2
part. &c.	מְסוֹבֵב	
infinit.	סוֹבֵב	
imper. &c.	סוֹבֵב	
futur. &c.	יְסוֹבֵב	3

PYHAL.

Preterit.

fem. *sing.*	masc.	
סוֹבְבָה	סוֹבַב	3
&c.	סוֹבַבְתָּ	2
preter. part. &c.	מְסוֹבָב	
infinit.	סוֹבַב	
futur. &c.	יְסוֹבַב	

HIPHIL.

Preter.

fem. *singul.*	masc.	
הֵסַבָּה	הֵסֵב	3
הֵסַבְתְּ	הֵסַבְתָּ	2
com.	הֵסַבּוֹתִי	1
plur.		
com.	הֵסַבּוּ	3
הֵסַבּוֹתֶם	הֵסַבּוֹתֶן	2
com.	הֵסַבּוֹנוּ	1

Part.

plur.	*singul.*	
מְסַבִּים	מֵסֵב	m.
מְסַבּוֹת	מְסַבָּה	fe.

infinit. הָסֵב

Imperat.

plur	*singul.*	
הָסֵבּוּ	הָסֵב	m.
הָסֵבִּינָה	הָסֵבִּי	fe.

futur.

fem. *singul.*	masc.	
תָּסֵב	יָסֵב	3
תָּסֵבִּי	תָּסֵב	2
com.	אָסֵב	1

HOPHAL.

Preter.

fem. *singul.*	masc.	
הוּסַבָּה	הוּסַב	3
הוּסַבְתְּ	הוּסַבְתָּ	2
com.	הוּסַבּוֹתִי	1
plur.		
com.	הוּסַבּוּ	3
הוּסַבּוֹתֶם	הוּסַבּוֹתֶן	2
com.	הוּסַבּוֹנוּ	1

Preter. Partic.

plur.	*singul.*	
מוּסַבִּים	מוּסָב	m.
מוּסַבּוֹת	מוּסַבָּה	fe.

infinit. הוּסַב

futur.

fem. *singul.*	masc.	
תּוּסַב	יוּסַב	3
תּוּסַבִּי	תּוּסַב	2
com.	אוּסַב	1

plur.

	plur.			*plur.*	
תִּסַּבֵּינָה	יִסַּבּוּ 3		תּוֹסַבֵּינָה	יוֹסַבּוּ 3	
	תִּסַּבּוּ 2			תּוֹסַבּוּ 2	
com.	נָסַב 1		com.	נוֹסַב 1	

HITHPAHEL.

Preterit,	*&c.*	הִסְתּוֹבֵב 3
Participle,	*&c.*	מִסְתּוֹבֵב
Infinitive,		הִסְתּוֹבֵב
Imperative,	*&c.*	הִסְתּוֹבֵב
Future,	*&c.*	יִסְתּוֹבֵב 3

In this example the ת is set after the first radical letter, because the root beginneth with a ס. See above Chap. 16. Sect. 5.

The 19. CHAPTER.

Of the first quiescent conjugation, beginning with a Jod: *as* יָשַׁב.

KAL.		NIPHAL.	
Preter. &c.	יָשַׁב 3	*Preter. &c.*	נוֹשַׁב 3
Partic. &c.	יוֹשֵׁב	*Partic. &c.*	נוֹשָׁב
Preter. Part.	יָשׁוּב		

infinit. שָׁבֹת

Imperative

plur.	*singul.*	
שְׁבוּ	שֵׁב	m.
שֵׁבְנָה	שְׁבִי	fe.

futur.

fem.	*singul.*	masc.	
תֵּשֵׁב	יֵשֵׁב	3	
תֵּשְׁבִי	תֵּשֵׁב	2	
com.	אֵשֵׁב	1	

plur.

תֵּשֵׁבְנָה	יֵשְׁבוּ	3
	תֵּשְׁבוּ	2
com.	נֵשֵׁב	1

infinit. &c. הָשֵׁב

Imperative

plur.	*singul.*	
הָשֵׁבוּ	הָשֵׁב	m.
הָשֵׁבְנָה	הָשִׁבִי	fe.

futur.

fem.	*singul.*	masc.	
תָּשֵׁב	יָשֵׁב	3	
תָּשֵׁבִי	תָּשֵׁב	2	
com.	אָשֵׁב	1	

plur.

תָּשֵׁבְנָה	יָשֵׁבוּ	3
	תָּשֵׁבוּ	2
com	נָשֵׁב	1

HIPHIL.

Preterit.

fem.	*singul.*	masc.	
הוֹשִׁיבָה	הוֹשִׁיב	3	
הוֹשַׁבְתְּ	הוֹשַׁבְתָּ	2	
com.	הוֹשַׁבְתִּי	1	

plur.

com.	הוֹשִׁיבוּ	3
הוֹשַׁבְתֶּן	הוֹשַׁבְתֶּם	2
com.	הוֹשַׁבְנוּ	1

HOPHAL.

Preterit.

fem.	*singul.*	masc.	
הוּשְׁבָה	הוּשַׁב	3	
הוּשַׁבְתְּ	הוּשַׁבְתָּ	2	
com.	הוּשַׁבְתִּי	1	

plur.

com.	הוּשְׁבוּ	3
הוּשַׁבְתֶּן	הוּשַׁבְתֶּם	2
com.	הוּשַׁבְנוּ	1

Parti-

Preter. Participle.	
plur.	*singul.*
מוֹשָׁבִים	מוֹשָׁב m.
מוֹשָׁבוֹת	מוֹשָׁבָה fe.

Infinitive

הוֹשֵׁב

futur.

fem. *singul.*	masc.	
תּוֹשַׁב	יוֹשַׁב	3
תּוֹשְׁבִי	תּוֹשַׁב	2
	אוֹשַׁב	1 com.

plur.

יוֹשְׁבוּ	3
תּוֹשְׁבוּ	2
תּוֹשַׁבְנָה	
נוֹשַׁב	1 com.

Participle.	
plur.	*singul.*
מוֹשִׁבִים	מוֹשִׁיב m.
מוֹשִׁיבוֹת	מוֹשִׁיבָה fe.

Infinitive

הוֹשִׁיב or הוֹשֵׁב

Imperative

plur.	*singul.*	
הוֹשִׁיבוּ	הוֹשֵׁב	m.
הוֹשֵׁבְנָה	הוֹשִׁיבִי	f.

futur.

fem. *singul.*	masc.	
תּוֹשִׁיב	יוֹשִׁיב	3
תּוֹשִׁיבִי	תּוֹשִׁיב	2
	אוֹשִׁיב	1 com.

plur.

יוֹשִׁיבוּ	3
תּוֹשִׁיבוּ	2
תּוֹשֵׁבְנָה	
נוֹשִׁיב	1 com.

The 20. CHAPTER.

Of the ſecond quieſcent Conjugation which hath in the middle the quieſcent lettre Vau ו as קוּם.

KAL.

Preterit.

fem.	*ſingul.*	maſc.	
קָמָה	קָם		3
קַמְתְּ	קַמְתָּ		2
com.	קַמְתִּי		1
	plur.		
com.	קָמוּ		3
קַמְתֶּן	קַמְתֶּם		2
com.	קַמְנוּ		1

Part.

plur.	*ſingul.*	
קָמִים	קָם	m.
קָמוֹת	קָמָה	fe.

Preter. Partic.

plur.	*ſingul.*	
קוּמִים	קוּם	m.
קוּמוֹת	קוּמָה	f.

NIPHAL.

Preterit.

fem.	*ſingul.*	maſc.	
נָקוֹמָה	נָקוֹם		3
נָקוֹמְתְּ	נָקוֹמְתָּ		2
com.	נָקוֹמְתִּי		1
	plur.		
com.	נָקוֹמוּ		3
נְקוֹמְתֶּן	נְקוֹמְתֶּם		2
com.	נְקוֹמְנוּ		1

Part.

plur.	*ſingul.*	
נְקוֹמִים	נָקוֹם	m.
נְקוֹמוֹת	נְקוֹמָה	fe.

infi-

infinit. קוֹם	*infinit.* הָקִים
Imperat.	*Imperat.*
plur. *singul.*	*plur.* *singul.*
קוּמוּ קוֹם m.	הָקִימוּ הָקֵם m.
קוּמְנָה קוּמִי fe.	הָקֵמְנָה הָקִימִי fe.
futur.	*futur.*
fem. *singul.* masc.	fem. *singul.* masc.
תָּקוּם יָקוּם 3	תָּקִים יָקִים 3
תָּקוּמִי תָּקוּם 2	תָּקִימִי תָּקִים 2
com. אָקוּם 1	com. אָקִים 1
plur.	*plur.*
תָּקוּמְנָה { יָקוּמוּ 3 / תָּקוּמוּ 2	תָּקֵמְנָה { יָקִימוּ 3 / תָּקִימוּ 2
com. נָקוּם 1	com. נָקִים 1

PIHEL.	PYHAL.
Preter.	*Preter.*
fem. *singul.* masc.	fem. *singul.* masc.
קוֹמְמָה קוֹמֵם 3	קוֹמַמָה קוֹמַם 3
&c. קוֹמַמְתָּ 2	*&c.* קוֹמַמְתָּ 2
partic. &c. מְקוֹמֵם	*pret. partic, &c.* מְקוֹמָם
infinitive. קוֹמֵם	*infinit.* קוֹמַם
imperat. &c. קוֹמֵם	
futur. &c. יְקוֹמֵם 3	*futur. &c.* יְקוֹמַם 3

HIPHIL.

Preter.

fem. *singul.*	masc.	
הֵקִים	הֵקִימָה	3
הֵקַמְתָּ	הֵקַמְתְּ	2
com. הֲקִימוֹתִי		1

plur.

com.		
הֵקִימוּ		3
הֲקִימוֹתֶם	הֲקִימוֹתֶן	2
com. הֲקִימונוּ		1

Part.

plur.	*singul.*	
מֵקִימִים	מֵקִים	m.
מֵקִימוֹת	מֵקִימָה	fe.

Infinit.

הָקֵם or הָקִים

Imperat.

plur.	*singul.*	
הָקִימוּ	הָקֵם	m.
הָקֵמְנָה	הָקִימִי	fe.

futur.

fem. *singul.*	masc.	
תָּקִים	יָקִים	3
תָּקִים	תָּקִימִי	2
com. אָקִים		1

HOPHAL.

Preter.

fem. *singul.*	masc.	
הוּקַם	הוּקְמָה	3
הוּקַמְתָּ	הוּקְמַתְּ	2
com. הוּקַמְתִּי		1

plur.

com.		
הוּקְמוּ		3
הוּקַמְתֶּם	הוּקְמַתֶּן	2
com. הוּקַמְנוּ		1

Preter. Part.

plur.	*singul.*	
מוּקָמִים	מוּקָם	m.
מוּקָמוֹת	מוּקָמָה	fe.

Infinit.

הוּקֵם

futur.

fem. *singul.*	masc.	
תּוּקַם	יוּקַם	3
תּוּקְמִי	תּוּקַם	2
com. אוּקַם		1

plur.

		plur.			plur.
3	יָקוּמוּ	תּוּקַמְנָה	3	יוּקְמוּ	תּוּקַמְנָה
2	תָּקוּמוּ		2	תּוּקְמוּ	
com.	1 נָקוּם		com.	1 נוּקַם	

HITHPAHEL.

Preter. &c.	3 הִתְקוֹמֵם	הִתְקוֹמְמָה
Partic. &c.	מִתְקוֹמֵם	מִתְקוֹמֶמֶת
Infinit.	הִתְקוֹמֵם	
Imperat. &c.	הִתְקוֹמֵם	הִתְקוֹמְמוּ
Futur. &c.	3 יִתְקוֹמֵם	תִּתְקוֹמֵם

The 21. CHAPTER.

Of the third quieſcent conjugation having at the end a quieſcent א. *as* מָצָא.

KAL.		NIPHAL.	
Preter.		*Preter.*	
fem. *ſingul.* maſc.		fem. *ſingul.* maſc.	
מָצְאָה	3 מָצָא	נִמְצְאָה	3 נִמְצָא
&c.	2 מָצָאתָ	*&c.*	2 נִמְצֵאתָ
part. &c.	מוֹצֵא	*part. &c.*	נִמְצָא
pret. part. &c.	מָצוֹא		

Infinit.

מָצוֹא , מְצוֹא־ מְצָאת

Imperat.

plur.	*singul.*	
מִצְאוּ	מְצָא	m.
מְצֶאנָה	מִצְאִי	fe.

futur.

fem. *singul.*	masc.	
תִּמְצָא	יִמְצָא	3
תִּמְצְאִי	תִּמְצָא	2
com.	אֶמְצָא	1

plur.

יִמְצְאוּ } תִּמְצֶאנָה	3
תִּמְצְאוּ }	2
com. נִמְצָא	1

Infinit.

הִמָּצֵא

Imperat.

plur.	*singul.*	
הִמָּצְאוּ	הִמָּצֵא	m.
הִמָּצֶאנָה	הִמָּצְאִי	fe.

futur.

fem. *singul.*	masc.	
תִּמָּצֵא	יִמָּצֵא	3
תִּמָּצְאִי	תִּמָּצֵא	2
com.	אִמָּצֵא	1

plur.

יִמָּצְאוּ } תִּמָּצֶאנָה	3
תִּמָּצְאוּ }	2
com. נִמָּצֵא	1

PIHEL.

Preter.

fem. *singul.*	masc.	
מִצְאָה	מִצֵּא	3
&c. מִצֵּאתְ		2

part. &c. מְמַצֵּא

Infinit.

מַצֵּא or מַצֵּאת

PYHAL.

Preter.

fem. *singul.*	masc.	
מְצֵאָה	מְצֵא	3
&c. מְצֵאתְ		2

pret. part. &c. מְמֻצָּא

Infinit.

מְצוֹא or מְצֹאת

Impe-

Imperat.

plur.	*singul.*	
מְצָאוּ	מְצָא	m.
מְצָאנָה	מְצָאִי	fe.

futur. &c. יִמְצָא 3

futur. &c. יִמְצָא 3

HIPHIL.

Preter.

fem. *singul.*	masc.	
הִמְצִיאָה	הִמְצִיא	3
הִמְצֵאתְ		2
	&c.	

part. &c. מַמְצִיא

Infinit.

הַמְצִא or הַמְצִיא

Imperat.

plur.	*singul.*	
הַמְצִיאוּ	הַמְצֵא	m.
הַמְצֵאנָה	הַמְצִיאִי	fe.

futur.

יַמְצִיא תַּמְצִיא 3 *&c.*

HOPHAL.

Preter.

fem. *singul.*	masc.	
הָמְצָאָה	הָמְצָא	3
הָמְצֵאתְ		2
	&c.	

preter. part. &c. מָמְצָא

Infinit.

הָמְצֵא or הָמְצֵאת

futur.

יָמְצָא תָּמְצָא 3 *&c.*

HITHPAHEL.

Preter.

הִתְמַצָּא הִתְמַצְּאָה 3

הִתְמַצֵּאתְ 2 *&c.*

Part.

Part.	*&c.*	מִתְמַצֵּא מִתְמַצְּאִים	
Infinit.		הִתְמַצֵּא	
Imperat.	*&c.*	הִתְמַצֵּא הִתְמַצְּאוּ	m.
Futur.	*&c.*	יִתְמַצֵּא תִּתְמַצֵּא	3.

The 22. CHAPTER.

Of the fourth quiescent conjugation having at the end a quiescent ה, *as* נִגְלָה.

I. THis verb hath a *Kametz* at the end of the preterit tenses.

II. In the present participles, and in the future tenses it hath a *Segol.*

III. In the imperative tenses a *Tzere.*

KAL.			NIPHAL.		
preter.			*preter.*		
fem.	*singul.*	masc.	fem.	*singul.*	masc.
נָגְלָתָה	נָגַל	3	נִגְלָה	נִגְלָה	3
נָגְלַת	נָגְלָה	2	נִגְלֵית	נִגְלֵית	2
com.	נָגְלִיתִי	1	com.	נִגְלֵיתִי	1
					plur.

	plur.	
com.	נָגְלוּ	3
	נָגַלְתֶּן	2
com.	נָגַלְנוּ	1

part.

plur	*singul.*	
נִגְלִים	נִגְלֶה	m.
נִגְלוֹת	נִגְלָה	fe.

preter. partic.

plur.	*singul.*	
גָּלוּיִם	גָּלוּי	m.
גְּלוּיוֹת	גְּלוּיָה	fe.

infinit.

הִגָּלֵה , הִגָּלוֹת

imperat.

plur.	*singul.*	
הִגָּלוּ	הִגָּלֵה	m.
הִגָּלֶינָה	הִגָּלִי	fe.

futur.

fem.	*singul.*	masc.
תִּגְלֶה	יִגְלֶה	3
תִּגְלִי	תִּגְלֶה	2
com.	אֶגְלֶה	1

	plur.	
com.	נִגְלוּ	3
	נִגְלֵיתֶם	2
com.	נִגְלֵינוּ	1

part.

plur.	*singul.*	
נִגְלִים	נִגְלֶה	m.
נִגְלוֹת	נִגְלָה	fe.

infinit.

הִגָּלֵה , הִגָּלוֹת

imperat.

plur.	*singul.*	
הִגָּלוּ	הִגָּלֵה	m.
הִגָּלֶינָה	הִגָּלִי	fe.

futur.

fem.	*singul.*	masc.
תִּגְלֶה	יִגְלֶה	3
תִּגְלִי	תִּגְלֶה	2
com.	אֶגְלֶה	1

plur.

plur.			*plur.*		
יִגְלוּ	3		יִגְלוּ	3	
תִּגְלֶינָה		תִּגְלוּ 2	תִּגְלֶינָה		תִּגְלוּ 2
com.		נִגְלָה 1	com.		נִגְלָה 1

PIHEL.

preter.

fem.	*singul.*	masc.	
גִּלְּתָה	גִּלָּה	3	
גִּלִּית or גִּלִּית	גִּלִּיתָ	2	
com.	גִּלִּיתִי	1	

plur.

com.	גִּלּוּ	3
גִּלִּיתֶן	גִּלִּיתֶם	2
com.	גִּלִּינוּ	1

part.

plur.	*singul.*	
מְגַלִּים	מְגַלֶּה	m.
מְגַלּוֹת	מְגַלָּה	fe.

infinit.

גַּלֵּה, גַּלָּה, גַּלּוֹת

imperat.

Plur.	*sing.*	
גַּלּוּ	גַּלֵּה	m.
גַּלֶּינָה	גַּלִּי	fe.

PYHAL.

preter.

fem.	*singul.*	masc.	
גֻּלְּתָה	גֻּלָּה	3	
גֻּלִּית	גֻּלִּיתָ	2	
com.	גֻּלִּיתִי	1	

plur.

com.	גֻּלּוּ	3
גֻּלִּיתֶן	גֻּלִּיתֶם	2
com.	גֻּלִּינוּ	1

preter. partic.

plur.	*singul.*	
מְגֻלִּים	מְגֻלֶּה	m.
מְגֻלּוֹת	מְגֻלָּה	fe.

infinit.

גֻּלֵּה or גֻּלּוֹת

futur.

futur.

fem.	*singul.*	masc.	
תִּגְלֶה	יִגְלֶה		3
תִּגְלִי	תִּגְלֶה		2
com.	אֶגְלֶה		1
plur.			
תִּגְלֶינָה	יִגְלוּ		3
	תִּגְלוּ		2
com.	נִגְלֶה		1

futur.

fem.	*singul.*	masc.	
תִּגְלֶה	יִגְלֶה		3
תִּגְלִי	תִּגְלֶה		2
com.	אֶגְלֶה		1
plur.			
תִּגְלֶינָה	יִגְלוּ		3
	תִּגְלוּ		2
com.	נִגְלֶה		1

HIPHIL.

preter.

fem.	*singul.*	masc.	
הִגְלְתָה	הִגְלָה		3
הִגְלִית	הִגְלִיתָ		2
com.	הִגְלֵיתִי		1
plur.			
com.	הִגְלוּ		3
הִגְלִיתֶן	הִגְלִיתֶם		2
com.	הִגְלִינוּ		1

part.

plur.	*singul.*	
מַגְלִים	מַגְלֶה	m.
מַגְלוֹת	מַגְלָה	fe.

HOPHAL.

preter.

fem.	*singul.*	masc.	
הָגְלְתָה	הָגְלָה		3
הָגְלִית	הָגְלִיתָ		2
com.	הָגְלֵיתִי		1
plur.			
com.	הָגְלוּ		3
הָגְלִיתֶם	הָגְלִיתֶן		2
com.	הָגְלִינוּ		1

part.

plur.	*singul.*	
מָגְלִים	מָגְלֶה	m.
מָגְלוֹת	מָגְלָה	fe.

infin-

Infinitive.		*Infinitive.*
הַגָּלֹת or הַגָּלוּת		הָגְלָה
Imperative.		
plur.	*ſing.*	
הַגְלוּ	הַגְלֵה m.	
הַגְלֶינָה	הַגְלִי fe.	
future.		*future.*
fem. *ſing.* maſc.		fem. *ſing.* maſc.
תִּגְלֶה יִגְלֶה 3		תִּגְלֶה יִגְלֶה 3
תִּגְלִי תִּגְלֶה 2		תִּגְלִי תִּגְלֶה 2
com. אֶגְלֶה 1		com. אֶגְלֶה 1
plur.		*plur.*
תִּגְלֶינָה { יִגְלוּ 3 / תִּגְלוּ 2		יִגְלוּ 3 / תִּגְלוּ 2 תִּגְלֶינָה
com. נִגְלֶה 1		com. נִגְלֶה 1

HITHPAHEL.

Preterit	הִתְגַּלָּה	3
	&c. הִתְגַּלִּיתָ	2
Participle &c.	מִתְגַּלֶּה מִתְגַּלִּים	m.
Infinitive	הִתְגַּלּוֹת	
Imperative &c.	הִתְגַּלֵּה הִתְגַּלּוּ	m.
Future. &c.	יִתְגַּלֶּה תִּתְגַּלֶּה	3

The

The 23. CHAPTER.

Of the Adverbs.

I. HItherto we have treated of the *declinable* words, it follows now that we ſhould ſpeak ſomewhat of the *indeclinable*, which are four: 1. *Adverbs.* 2. *Prepoſitions.* 3. *Conjunctions.* 4. *Interjections:*

II. The Adverbs, being joyned to other words, denote the circumſtance and quality of a thing; and theſe are divers.

1. Of place (*loci*) אַיֵּה, אַי *where?* אָנָּה, אָן *whether?* שָׁם *there*, חוּץ *without.*

2. Of time (*temporis*) מָתַי *when?* עַתָּה *now*, יוֹמָם *by day.*

3. Of demand (*interrogationis*) אֵיךְ *how?* מַדּוּעַ, לָמָּה *why, wherefore?*

4. Of affirmation, כֵּן *ſo*, אָכֵן *truly, indeed.*

5. Of denial and prohibition: לֹא, בִּלְתִּי, בְּלִי, אַל, אֵין, אַיִן *not.* פֶּן *that not*, *not.*

6. Of doubting (*dubitationis*) אוּלַי *it may be*, *peradventure.*

7. Of qualitie, (*qualitatis*) רֵיקָם, *in vain*, חִנָּם *without a cauſe.*

8. Of gathering, (*congregationis*) יַחַד יַחְדָּיו *together.*

9. Of excluſion: לְבַד *alone*, אַךְ, רַק *only.*

10. Of intenſion, יוֹתֵר *more*, מְאֹד *very much*, *greatly.*

11. Of diminution, אַט *leaſurely*, *by little, & little.* מְעַט *a little.*

12. Of likeneſſe or ſimilitude: כֹּה, כֵּן *ſo*, *like.*

13. Of number: אַחַת *once*, שְׁנִית *twice.*

III. There are three inſeparable adverbs, that are alwayes joyned to other words:

1. הַ being an interrogative letter: as הֲפָקַד *hath viſited?* hath commonly a *Chateph-patach*; but before a guttural letter

letter or another *Scheva*, it hath for the moſt part a *Patach*: as הַכְּזוֹנָה הַזֹּאת:

2. כְּ *like:* ſometimes כְּמוֹ is added thereto, & then it is כְּמוֹ *like.*

3. The third is ה, and it is added at the end without an accent, & ſignifieth a motion towards a place: as, of אֶרֶץ cometh אַרְצָה *towards the earth.*

IV. Some adverbs receive affixa: as of כְּמוֹ cometh כְּמוֹכֶם *like ye.* כְּמוֹנִי *as j:* Of אַיֵּה cometh אַיּוֹ *where is he?* אַיֶּכָּה *where art thou?* &c:

The 24. CHAPTER.

Of the Prepoſitions.

I. PRepoſitions are either *ſeparable*, or *inſeparable.* The inſeparable are the four letters בִּכְלַם · בְּ Signifieth *in*, כְּ *according*, לְ *to*, and מִ or מֵ *of, out*, coming form מִן.

II. The ſeparable make a word by themſelves, and ſignifie: 1. a place:

as אֶל *to*, *at*, אֵצֶל *by*, עַד *untill*, נֶגֶד *before* בֵּין *between*, תַּחַת *beneath*, *under*.

2. A cauſe: as בִּגְלַל לְמַעַן בַּעֲבוּר *for this*, *becauſe*: or a ſubſervient cauſe: as עִם אֵת *with*.

3. Some ſignifie a want of the cauſe: as בְּלִי מִבְּלִי בְּלֹא, *without*, *except*:

III. The prepoſitions alſo do often receive affixa: as עִמִּי *with mee*: נֶגְדִּי *before mee*: בֵּינְךָ *between you*, &c.

But many of the prepoſitions receive a Jod before the affixa, as the plural words uſe to doe: as אֵלֶיךָ *to you*, אַחֲרֶיךָ *after you*: לְפָנֶיךָ *in your preſence*.

The 25. Chapter.

Of the conjunctions:

I. THeſe joyne the parts of diſcourſe together: & they are diverſe: as גַּם אַף *alſo*, וְ *and*: אִם, *ſo*: *if*, אִם לֹא

if

if not. לוּ *ſo:* אֶפֶס אֲבָל *but:* כִּי אִם *but.* אוֹ *or,* לֹא-כֵן *not ſo.* כִּי *for: albeit:* יַעַן *becauſe:* עֵקֶב-אֲשֶׁר *becauſe:* לָכֵן עַל-כֵּן *therefore.*

The 26. CHAPTER.

Of the interjections:

I. THeſe being joyned in a diſcourſe ſignifie an affection of the mind, & they are various:

1. Of flattering (*blandientis*) בִּי, אָנָּה, נָא, *I beſeech: I pray thee.*

2. Of threatning: אוֹי, הוֹי *woe to:*

3. Of demonſtration, הֵן, חִנֵּה, הֵא, *behold.*

4. Of ſorrow: אוֹיָה, *woe is mee,* הֹהּ, אֲהָהּ, *alas?*

5. Of complaint: אַלַּי *alas.*

6. Of exclamation: הוֹי הוֹי, *ô, ô,*

7. Of joy and gladneſſe: הֶאָח הָאָח, *ha, ha, ha.*

8. Of encouraging and animating: הָבָה *go to, come on:*

9. Of wishing: אַחַלַי, אַחֲלַי, לוּא, לוּ, *God grant, would to God.*

The 27. Chapter.

Of the mutation of the vowels becauſe of the regimen. (ob Regimen)

I. The third reaſon for which the vowels are changed, is the regimen, which is a joyning of two ſubſtantives together, the firſt whereof is changed by the Hebrewes: whereas the latter is changed by the Latins: this mutation is brought to paſs either in reſpect of the conſonants, or of the vowels.

II. The *Kametz* of the penult ſyllable in both genders & numbers is changed into a *Scheva* ſimplex: or a compounded *Scheva* under a guttural letter: but *Kametz* of the laſt ſyllable, when there is no א following, is changed into a *Patach*: for example:

דְּבַר הַמֶּלֶךְ *The word of the King*, of דָּבָר.

הַמֶּלֶךְ

דִּבְרֵי הַמֶּלֶךְ *the words of the King*: of דְּבָרִים.

צִדְקַת הַמֶּלֶךְ *the righteousneſſ of the King*: of צְדָקָה.

צִדְקוֹת הַמֶּלֶךְ *the righteousneſſes of the King*: of צְדָקוֹת.

1. The ſingular words of the feminine gender change the ה into ת, as appeares in צְדָקַת, and the plural that terminate in ים. change it into י.., as appears in דִּבְרֵי.

2. Three monoſyllables אָב. אָח and חָם change the *Kametz* into a *Cateph-patach*, and receive a Jod at the end: as אֲבִי מֶלֶךְ *the father of the King*:

3. Many words derived from the quieſcent roots, or ſuch as are deficient of the ſecond letter, retaine the firſt *Kametz*: for examp: כְּגֶנֶן הַמֶּלֶךְ *the Kings ſheild*: of גָּנֵן.

צָרַת הַמֶּלֶךְ *the anguish of the King*, of צוּר.

III. *Tzere* remaineth unchangeable, but if a *Kametz* preceedeth or followeth,

then the *Tzere* being in the penult ſyllable is changed into a *Scheva:* as
שְׁנַת הַמֶּלֶךְ *the Kings ſleepe:* of שֵׁנָה.

The *Tzere* of the penult ſyllable in the plural number is changed into a *Scheva:* as
זִקְנֵי הָעָם *the elders of the people:* of זְקֵנִים.

Some are excepted from this rule.

IV. *Sægol* of the laſt ſyllable before an ה is changed into a *Tzere:* as
מִקְנֵה צֹאן *poſſeſſion of ſheep* of מִקְנֶה.
but פִּי hath פִּיהָ.

V. *Patach* & *Chirek*, if no *Dageſch* come between, are contracted into *Tzere*: as
בֵּית לֶחֶם *the houſe of bread*, of בַּיִת.

The 28. Chapter.

Containing the fourth reaſon why the vowels are changed, to wit, becauſe of the affixa to the nouns & verbs.

I. THere are four affixa כֶּם כֶן כֶם הֶן which are placed only after nouns conſtituted in regimine: as דִּבְרֵכֶם

And

And הוּ is placed after nouns ending in ה֫, and after אָב: as מַעֲשֵׂהוּ, אֲבִיהוּ.

II. The *Kametz* of the penult ſyllable in the ſingular number of both genders, is changed into a *Scheva*: as דְּבָרִי *my word*: צְדָקָתִי *my righteouſneſs*. of צְדָקָה. The firſt *Scheva* is here alſo changed into a *Chirek*: becauſe two *Schevas* cannot be at the beginning: the ת is here alſo changed into a ת, even as in the regimine.

Many words derived from the quieſcent roots: or ſuch as are deficient of the ſecond radical letter, retaine the firſt *Kametz*: for example:

מָגִנִּי *my ſheild*: of גָּנַן.

רָעָתִי *my evil*: of רוּעַ.

This *Kametz* remaineth yet in many other words.

III. The *Tzere* of the penult ſyllable is changed into a *Scheva*: but of the laſt ſyllable it is ſomtimes changeable, & ſomtimes unchangeable: for example:

לִבִּי *my heart*, of לֵבָב.

שׁוֹמְרֵנִי *Keeping mee*, of שׁוֹמֵר.

פְּאֵרְךָ *your ornament*, of פְּאֵר.

IV. The *Segols* of the laſt and penult ſyllable are changed into a *Scheva*: & therefor the firſt *Scheva* is changed into a *Chirek* or *patach*: for example:

בִּגְדִי *my garment*, of בֶּגֶד.

אַבְנוֹ *his ſtone*, of אֶבֶן.

V. The *Cholem* of the penult ſyllable is changed into a ſhort *Kametz*, that is, *Kametz-Chatuph* or *Kibbutz*: for examp:

קָדְשׁוֹ *his holineſs*: of קֹדֶשׁ.

מַשְׂכֻּרְתִּי *my wages*, of מַשְׂכֹּרֶת.

VI. The *Patach* of the laſt ſyllable is in ſome deficient words changed into a *Chirek* and a *Dageſch* following: for examp:

פִּתּוֹ *his peece*, of פַּת.

But *Patach* and *Chirek* are contracted into *Tzere*: as

בֵּיתוֹ *his houſe*, of בַּיִת.

Divers words do not agree with theſe above mentioned rules:

I. The verbs wich receive affixa do alſo

alſo often change their vowels: for example: the *Kametz* of the penult ſyllable is in the whole preterit tenſe changed into a *Scheva*, and the laſt *Patach* into a *Kametz*: as

פָּקְדוֹ *he hath viſited him*, of פָּקַד.

II. All affixa are not joyned indifferently to all tenſes:

נִי־ is joyned to the preterit, but נִי־ to the other tenſes: as פָּקַדְנִי, יִפְקְדֵנִי.

נָה־, נוּ־ are not joyned to the preterit but to the other tenſes: as יִפְקְדֵנָה, יִפְקְדֵנוּ.

ם־ and ן־ are joyned to the imperative and future tenſes, but ם and ן to the reſt: as פִּקְדֵם, יִפְקְדֵן, פָּקַדְתֶּם, פָּקַדְתֶּן.

הוּ־ is joyned to the preterit, and הוּ־ to the other tenſes: פָּקַדְהוּ, יִפְקְדֵהוּ.

III. In the infinitive tenſe *Cholem* is changed into *Kametz-Chatuph*, and brought to the firſt ſyllable, and the *Scheva* again to the ſecond ſyllable: as of פָּקוֹד cometh פָּקְדוֹ *to viſit him*. The other

other mutations may be either known through uſe.

The 29. Chapter.

Of the mutation of the vowels becauſe of the accents:

I. Athnach & Silluk making great pauſes, change the *Patach* and *Sægol* into a *Kametz:* the *Patach* every where, but the *Sægol* only in ſuch words, as have two *ſegols*: as שָׁמַיִם for שֶׁמַיִם, פָּקָד for פֶּקֶד, חָסָד for חֶסֶד.

II. The Sakephkaton & ſome other accents ſomtimes do the ſame: as אָחָז for אֶחָז.

III. The accent being removed from the laſt ſyllable to the penult, changeth in the ſame place the *Scheva* before the affixum ךָ into a *Segol:* as דְּבָרֶךָ *your word:* for דִּבָרְךָ: it is alſo uſual to ſay לָךְ for לְךָ.

IV. In the plural verbs ending in ו, and

and in the ſingular of the feminine gender, ending in ה or Jod, if ſo be the accent is removed to the penult ſyllable, then inſtead of *Scheva* returns that vowel, wherewith the word of the maſculine gender or of the ſingular number was pointed in that tenſe: for exemple:

Of פָּקְדוּ cometh פָּקְדוּ, of פָּקַד: this *Patach* is alſo changed into a *Kametz*:

Of נָּבְרוּ cometh נָּבְרוּ, of נָּבַר.

Of פָּקְדָה cometh פָּקְדָה, of פָּקַד.

Of תִּפְקְדִי cometh תִּפְקְדִי, of תִּפְקֹד.

The 30. CHAPTER.

Some texts for exerciſe in reading:

Text I.

Jikkadeeſch	ſchebbaſſchamajim	abhinu
יִקַּדֵּשׁ	שֶׁבַּשָּׁמַיִם	אָבִינוּ

Je-

Jegnaſséh malchuthécha Tabho Schemécha
יֶעֱשֶׂה׃ מַלְכוּתֶךָ תָּבוֹא שִׁמְךָ׃

vecheen ballchamájim caáſcher retzonechá
רְצוֹנְךָ כַּאֲשֶׁר בַּשָּׁמַיִם וְכֵן

lanu theen themidi lachmenu eth baáretz
בָּאָרֶץ׃ אֶת לַחְמֵנוּ תְּמִידִי תֵּן לָנוּ

chobhothenu eth lanu u-ſlach haijoom
הַיּוֹם׃ וְסְלַח לָנוּ אֶת חוֹבוֹתֵינוּ

veal lechobhenu Solechim anachnu chaáſcher
כַּאֲשֶׁר אֲנַחְנוּ סוֹלְחִים לְחוֹבֵינוּ׃ וְאַל

hattzilenu im ci bheniſſajoon tebhienu
תְּבִיאֵנוּ בְנִסָּיוֹן כִּי אִם הַצִּילֵנוּ

hammamlacha lecha ci meharang
הַמַּמְלָכָה לְךָ כִּי מֵהָרָע׃

legnolemé vehaccabhood vehaggebhura
וְהַגְּבוּרָה׃ וְהַכָּבוֹד לְעוֹלְמֵי

Ameen gnolamim
עוֹלָמִים אָמֵן׃

In

In this one verſe are found all the uniform and final letters of the Alphabet, as alſo all the vowels; except only *Chateph-Kametz*.

Zephania Chap. 3. *verſ.* 8.

לָכֵן חַכּוּ־לִי נְאֻם־יְהוָה לְיוֹם קוּמִי
לְעַד כִּי מִשְׁפָּטִי לֶאֱסֹף גּוֹיִם לְקָבְצִי
מַמְלָכוֹת לִשְׁפֹּךְ עֲלֵיהֶם זַעְמִי כֹּל
חֲרוֹן אַפִּי כִּי בְאֵשׁ קִנְאָתִי תֵּאָכֵל
כָּל־הָאָרֶץ׃

Zephania Chap. 3. *verſ.* 8.

Therefore wait ye upon me, ſaith the Lord, untill the day that I riſe up to the prey: for my determination is to gather the nations, that I may aſſemble the Kingdomes, to poure upon them mine indignation, *even* all my fierce anger: for all the earth ſhall be devoured with the fire of my jealouſie.

GE-

GENESIS.

CAP. I.

1. בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם
וְאֵת הָאָרֶץ׃

2. וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ וְחֹשֶׁךְ עַל־פְּנֵי
תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמָּיִם׃

3. וַיֹּאמֶר אֱלֹהִים יְהִי־אוֹר וַיְהִי אוֹר׃

CAP. I.

1. In the beginning God created the heaven and the earth.

2. And the earth was without form, and void; and darknes was upon te face of the deep; and the Spirit of God moved upon the face of the waters.

3. And God said, Let there be light: and there was light.

GRAM-

A SHORT CALDAICK GRAMMAR,

Shewing the difference betwixt the Hebrew and Caldaick languages, and moſt uſefull for the underſtanding of the 268 Caldaick verſes, which are found in Daniel, Ezra, and Jeremiah Cap. X. v. 11.

CHAPTER. I.

I. THe letters are equall in number, and diſtinguiſhed after the ſame manner with theſe of the Hebrew, except that the letter ד is *here ſervile* and ש is *radicall.*

II. The Caldeans love the letter נ, as מַנְדַּע for מַדַּע *knowledge*, and hate moſt of the tooth letters, and therefore for זְהַב *gold* they ſay דְּהַב; and for שָׁם *there* they write תָּם.

III. Here are five terminations, belonging to the feminine gender.

1. Is ה, as חֲבוּלָה *deſtruction.*
2. Is תָא, as צִדְקְתָא *juſtice.*
3. Is וֹת, as צְלוֹת *prayer.*
4. Is וּת, as מַלְכוּת *a Kingdom.*
5. Is יִת, as נְוָלִית *a dunghill.*

But the laſt three do oftentimes caſt away the letter ת, as צְלוֹ, מַלְכוּ and נְוָלִי.

IV. The Caſes are alſo ſix, but ſome what otherwiſe diſtinguiſhed: as

The Genitive by the letter ד or דִי.

The Dative by ל.

The Accuſative by יָת or ל.

V. They do not place a ה before the Nouns as the Hebrews do, but an א at the end: as for הַמֶּלֶךְ they ſay מַלְכָּא *this King.* This forme is called *Emphatick*, and moſt uſuall amongſt the Caldeans.

VI. The Nouns and Verbs have for the moſt part a *Scheva* and a *Patach*, as מְלַךְ *a King*, *hath rigned*, but when the firſt letter is a Guttural, it hath *a Cateph-patach*, as עֲבַד *he hath made*; and

and when the laſt letter is Quieſcent, then in the end there is a *Kametz*, as חָזָה *he hath ſeen.*

CHAPTER. II.

I. THere are alſo two *declinations.* To the firſt whereof all Nouns of the Maſculine gender; to the ſecond, all Nouns of the feminine, do belong.

II. Theſe of the *Maſculine*, have in the *plural* number, abſolutly, an יִם־, Emphatickly an יֵא־ and in the conſtruction an ..י, as

	Abſol.	*Emphat.*	*conſtruct.*
Sing.	סֵפֶר a book,	סִפְרָא this book,	
Plu.	סְפָרִים books,	סִפְרַיָּא theſe books,	סִפְרֵי.

III. The Dual number, both in the firſt and ſecond declinations, endeth in יִם־ as יָדַיִם *two hands.* But this number is ſeldom uſed.

IV. Theſe of the *Feminine* have in the ſingular number, *emphatickly*, תָּא, in the conſtruction ת־, and in the plu-

ral, absolutly, ־, emphatickly, ־א, and in the construction ת־, for ex.

	Absolut.	*Emphat.*	*Construct.*
Sing.	חָכְמָא wisdom,	חָכְמְתָא the wisdom,	חָכְמַת.
Plu.	חָכְמִין	חָכְמָתָא	חָכְמָת.

V. Some Masculine Nouns have in the plural a feminine termination; and on the contrary some *Feminins* have in the plural a masculine termination: as אֲבָהָן fathers; and from מִלָּה cometh also מִלִּין.

Chapter. III.

I. THe *Separable* and *Entire* Pronouns are these following.

1. Of the Common Gender, אֲנָה, אֲנָא, נַחְנָא, אֲנַחְנָא, אֲנַן *we.*
2. אַתְּ, אַנְתְּ *thou* Man or Woman, אַתּוּן, אַנְתּוּן ye men. אַתֵּין, אַנְתֵּין ye women.
3. אִינָא, אִידוּא, הוּא *he.* הִנּוּן, אִינּוּן, הִמּוֹן *they men.*
הִיא, אִיהִי *she,* הִנֵּין, אִינֵּין *they women.*

II. These

II. Theſe Pronouns are changed by Caſes and numbers, as

		Nomin.	*Genit.*	*Dat.*	*Accuſ.*	*Abl.*
Sing.		אֲנָא	דִּילִי	לִי	יָתִי	מִנִּי
	I		דִּידִי			
Plu.		אֲנַן	דִּידָן	לָן	יָתָן	מִנָּן
	we		דִּילָן	לָנָא	יָתָנָא	מִנָּנָא

III. The letter דְ is an *Inſeparable prefixed Pronoun*, often uſed, and hath the ſame ſignification with דִּי, and amongſt the Hebrews אֲשֶׁר (*this, that.*) There is yet another *Prefixed Pronoun* ה, which is only joyned to pronouns of the third perſon, as הַהוּא *he*, הָאִלֵּין *they, theſe.*

IV. The *ſubjoyned Pronouns* (Affixa) are taken from the Entire, thus;

from	אֲנָא *I*	cometh	־ִי, ־נִי, ־ִי
	אֲנַן *we*		־ָא, ־נָן, ־ָן
	אַתְּ *thou* m.		־ָךְ, ־ָךְ, ־ָךְ
	אַתּוּן *ye. men*		כוֹן־
	אַתְּ *thou* wo.		־ָךְ, ־ִךְ, ־ִכִי
	אַתֵּן *ye* wo.		כֵּן־

from	הוּא *he*	cometh	הִי, נֵה, וִי, וֹהִי, ה֫
	הִנּוּן *they.*m.		הוֹן, נוּן
	הִיא *she*		נָה, הָא, ה֫
	הִנֵּין *they.* wo.		נַן, נִין, נֵין, הֵן

V. The Noun מַלְכָּא *a King*, with the Affixes of all the perſons.

1. Perſ. *Com.*	2. Perſ. *Maſc.*	2. Perſ. *Fem.*	3. Perſ. *Maſc.*	3. Perſ. *Fem.*
My King מַלְכִּי	thy King מַלְכָּךְ	thy King מַלְכֵּךְ	his King מַלְכֵּהּ	her King מַלְכָּהּ
my Kings מַלְכַי	thy Kings מַלְכָיִךְ	thy Kings מַלְכַיְכִי	his Kings מַלְכוֹהִי	her Kings מַלְכָהָא
our King מַלְכָנָא	your King מַלְכְכוֹן	your King מַלְכְכֶן	their King מַלְכְהוֹן	their King מַלְכְהֶן
our Kings מַלְכָנָא	your Kings מַלְכֵיכוֹן	your Kings מַלְכֵיכֶן	their Kings מַלְכֵיהוֹן	their Kings מַלְכֵיהֶן

CHAPTER. IV.

I. THe Verbs are threefold: 1. Perfect. 2. Deficient. 3. Quieſcent.

II. The Caldeans have alſo ſeven Examples (*Paradigmata*) according to which all the verbs are conjugated.

One Perfect: as פָּקַד *he hath viſited.*

Two Deficient: as נָפַק *he is gone out,* and דָּקַק *he hath broken in peeces.*

Four Quieſcent, 1. in which either the firſt letter א is Quieſcent, as אָמַר *he hath ſaid.*

2. Or in which the firſt letter *Jod*, as יָתַב *he hath ſitten.*

3. Or the middle *vau* (or ſometimes *Jod*) as קוֹם *to ſtand.*

4. Or the laſt א (which is alſo ſometimes changed into ה) as גָּלָא *he hath revealed.*

III. This is the difference between the Hebrew and Caldaick verbs. The Hebrew have no examples beginning with

an Aleph, as the Caldaick have; and the Caldaick have only one example of a quieſcent letter in the end.

IV. Every Example hath three Conjugations, whereof the firſt two ar double, viz. two active and two paſſive, but the third is ſingle.

V. The firſt is called *Kal*, and is ſimply propoſed, as פָּקַד. The Paſſive or Niphal is called *Ithpehal*, and hath אִת before it, as אִתְפְּקַד.

The ſecond Active, Pihel, is named *Pahel*, and hath a Dageſh forte in the middle letter, as: פַּקֵּד; And the Paſſive Pyhal is called *Ithpahel*, and hath in the beginning אִת, and a Dageſch forte in the middle, as אִתְפַּקַּד.

The third active Hiphil is termed *Aphel*, and hath before it an א (or ſometimes ה) as אַפְקֵד.

The third Paſſive is not in uſe amongſt the Caldeans, yet Daniel and Ezra have according to the Hebrew forme, found out ſome few examples of it, which are known from a Kametz-

Ca-

Catuph under the firſt ſervile letter, as הָתְקְנַת *Dan.* 4. 33.

VI. The letter forming the tenſe, caſteth often away the letter forming the conjugation: as from אַפְקֵר cometh מַפְקֵר; and then this third conjugation is alſo known from a Patach under the firſt ſervile letter. This they have common with the Hebrews. But here both the letters do oftentimes remain, as תְּהוֹדְעוּנַנִי *Dan.* 2. 5. where ת formeth the future tenſe, and ה the third conjugation. So alſo in תְּהַחְוֹן *verſ.* 6.

VII. In the firſt and ſecond Paſſive conjugations the firſt letter of the root beginning with one of the four hiſſing letters זסצש, is placed before the letter ת, and the ת is changed after the ſame manner as in the Hebrew, as יִשְׁתַּנֵּא from שְׁנָא, and הִזְדַּמְּנִתּוּן from זְמַן.

VIII. Theſe preſent participle in Kal hath a Kametz & a Tzere, as פָּקֵר, but when the laſt letter is ר, ע, ח or ה, then in the end it hath a Patach, as אָמַר *ſaying*, יָדַע *knowing*.

The

The Preterit Participle hath a Scheva & Chirek, as פְּקִיד *visited*, כְּתִיב *written*.

IX. Becauſe the Caldaick text in Daniel and Ezra is not alway at hand, therefore J thought fitt to exhibit the following verſes out of Dan. cap. 2.

CHAPTER II.

4. וַיְדַבְּרוּ הַכַּשְׂדִּים לַמֶּלֶךְ אֲרָמִית * מַלְכָּא לְעָלְמִין חֱיִי אֱמַר חֶלְמָא לְעַבְדָיךְ וּפִשְׁרָא נְחַוֵּא׃

4. Then ſpake the Caldeans to the King in Syriack, o King live for ever: tell thy ſervants the dream, and we will ſhew the interpretation.

עֲנָה 5.

5. עָנֵה מַלְכָּא וְאָמַר לְכַשְׂדָּיֵא מִלְּתָה מְנִי
אַזְדָּא הֵן לָא תְהוֹדְעוּנַנִי חֶלְמָא וּפִשְׁרֵהּ
דַּהֲמִין תִּתְעַבְּדוּן וּבָתֵיכוֹן נְוָלִי יִתְשָׂמוּן׃

5. The King anſwered and ſaid to the Caldeans, The thing is gone from me: Jf ye will not make known unto me the dream, with the interpretation there of, ye ſhal be cut in pieces, and your houſes ſhall be made a dunghil.

6. וְהֵן חֶלְמָא וּפִשְׁרֵהּ תְּהַחְוֹן מַתְנָן וּנְבִזְבָה
וִיקָר שַׂגִּיא תְּקַבְּלוּן מִן־קֳדָמָי לָהֵן חֶלְמָא
וּפִשְׁרֵהּ הַחֲוֹנִי׃

6. But if ye ſhew the dream and the interpretation ther of, ye ſhall recive of me gifts, and rewards, and great honour: therefore ſhew me the dream and the interpretation thereof.

ז עֲנוֹ תִנְיָנוּת וְאָמְרִין מַלְכָּא חֶלְמָא יֵאמַר
לְעַבְדוֹהִי וּפִשְׁרֵהּ נְהַחֲוֵה׃

7. They answered again and said, Let the King tell his servants the dream, and we will shew the interpretation of it.